

Report on the Research Project

CASTE AND EDUCATIONAL INSTITUTIONS IN
MYSORE STATE

A Research Project Sponsored by the National Council
of Educational Research and Training, New Delhi
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by

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GLOSSARY OF CASTES

S.No.	Caste	Traditional Calling	Whether Majority or Minority
1.	Adi Karnatak	Servant and Labourer (Scheduled Caste)	Minority
2.	Adi Dravida	" "	" "
3.	Adi Andhra	" "	" "
4.	Agasa	Washerman	" "
5.	Brahmin	Priest and Scholar	Majority
6.	Bhovi	Fisherman	Minority
7.	Billava	Menial	" "
8.	Christian*	A religious group	A sizable minority
9.	Chalawadi	Servant and Labourer (S.C.)	Minority
10.	Chikk-Kuruvin Shetti	A section of weavers	" "
11.	Goorgi	Cultivator and Warrior	" "
12.	Devanga	A section of weavers	" "
13.	Dhor	Leathertanner (S.C.)	" "
14.	Dasara	Dancers and Singers	" "
15.	Dombar	Rope-Walker, (Semi-nomadic Tribe)	" "
16.	Gangamat (Ambiga)	Boatman	" "
17.	Ganiga	Oilman	" "
18.	Golla	Cowherd	" "
19.	Gondhali	Traditional storyteller	" "
20.	Gujjar	Trader from Gujarat	" "
21.	Hire-Kuruvin shetti	A section of weavers	" "
22.	Harina Shikari	Deerhunter (Semi-Nomadic Tribe)	" "
23.	Idiga (Iligar)	Toddyman	" "
24.	Jain	A religious Community	A sizable minority
25.	Jetty	Wrestler	Minority
26.	Koli-Mahadeo	A seminomadic Tribe	Minority
27.	Korma	Swineherd (S.C.)	" "
28.	Kumbar	Potter	" "
29.	Korwar	Rope-maker and pipe-player	" "
30.	Kshatriya	A martial people	" "
31.	Kuruba	Shepherd	" "
32.	Kalal	Butcher	" "
33.	Kunchatiga	Trader	" "
34.	Lingayat*	A religious community	Largest Majority
35.	Lamani (Lambadi)	Wood-cutter and fruit-gatherer (A semi-nomadic Tribe)	Minority
36.	Ladaru	Artisan	" "
37.	Madar	Servant and Labourer (S.C.)	" "

38.	Maratha	Peasant and martial people	Minority
39.	Muslim*	A religious community	A sizable minority
40.	Myadar	Basketmaker	Minority
41.	Mudaliyar (Vellal)	Trader	" "
42.	Navi	Barber	" "
43.	Nair	Martial community	" "
44.	Naidu	Businessman	" "
45.	Others	Include remaining communities	" "
46.	Panchal	Smith	" "
47.	Pariwar	Palace attendant	" "
48.	Pategar	A section of Weavers	" "
49.	Parsi*	A religious community	" "
50.	Pillai	Martial community	" "
51.	Rajput	" "	" "
52.	Reddy	Landlord and cultivator	A sizable minority
53.	Rachaver	Menial	Minority
54.	Samagar	Shoemaker (S.C.)	" "
55.	Simpi	Tailor	" "
56.	Shetty	Trader	" "
57.	Sali	A Section of Weavers	" "
58.	Satani	Trader	" "
59.	Sindhi	A linguistic group	" "
60.	Sunagar	Calcium-kilnman	" "
61.	Thiyya (Irava)	Toddyman (North Kerala)	" "
62.	Thigala	Menial	" "
63.	Uppara	Mason	" "
64.	Vaishya	Trader	A sizable minority
65.	Vakkaliga	Peasant	Majority
66.	Valmiki (Beda)	Village watchman, Servant and labourer	" "
67.	Waddar	Earth-digger and Stone-cutter	" "
68.	Yadava	Cowherd (Mysore)	" "

*These communities are actually religious groups but are treated as castes for the purpose of the study.

Notes : 1) Most of the communities listed derive their names from their traditional callings which need not necessarily be practised by them today. Now, their identity is based on, not traditional calling, but group endogamy.

2) Two religious communities, viz, Lingayat and Muslim contain all the service-castes like barber, washerman, oilman, trader etc., and these have been treated as Lingayats or Muslims, as the case may be and hence the service-castes in this glossary refer to the castes of Hindus. This clarification is necessary as there are similar caste-names but which mean different communities in different areas, e.g., Ganigas in North Karnatak are Lingayats, whereas in old Mysore they are a non-Lingayat backward community.

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CASTE AND EDUCATIONAL INSTITUTIONS IN MYSORE STATE

A Research Project Sponsored by National Council of Educational
Research and Training, New Delhi.

PART - I. INTRODUCTION

Section - I (1) Sanction of the Sponsors

The National Council of Educational Research and Training, New Delhi, sanctioned the sum of Rs.9,600 (vide their letter No.F.11-41/62-NCE.I. Dated September 7, 1964) for the purpose of a research project entitled "Caste and Educational Institutions" submitted by Dr K.Ishwaran, Head of the Department of Social Anthropology and Social Welfare, Karnatak University, Dharwar, in 1962.

By the time the sanction was received in September 1964, Dr K.Ishwaran had gone abroad on a teaching assignment. The Vice-Chancellor of the Karnatak University, therefore, asked Dr T.N.Madan, the in-charge^{Head} of the Department, to take up work on the research project with assistance of such research staff as had been agreed to by the sponsors. The work was begun on 1st February 1965 with the research collaboration of Sri B.G.Halbar, M.A., who was appointed as Research Assistant-cum-Statistician.

(2) The Objective of the Project

The State of Mysore, especially the four Northern Districts of Belgaum, Dharwar, Bijapur, and North Kanara, have made a name for themselves for the great contribution made by private 'bodies' in the cause of education. In the beginning, this movement for providing greater facilities for increasing and promoting literacy was partly the work of Christian Missions and partly the work of some individuals from the constructive section of the 'Freedom-fighters'. These private agencies have done yeoman-service in educating the masses. Of late, it has been alleged against these private educational societies that they are communal and casteist. This allegation provided an added reason for the study of private educational institutions, as education becomes meaningful only in its social and cultural context.

Hence the main aim with which we set out to make this study was to find out the correlation (positive or negative) between communal feelings (stemming from caste, religion or sect) and private educational institutions. The approach adopted was to make

a close study of: (i) the composition and working of managements; (ii) the motive for making contributions and donations for educational purposes; (iii) the recruitment of staff; (iv) the award of scholarships and other facilities to the student community; (v) the community-wise strength of the students attending particular institutions; (vi) the policy of admission to educational institutions and hostels/or boarding houses; and so forth. The question to be considered was whether communal or casteist tendencies are contributory or detrimental to the cause of education. We are sure that caste and religion are forces to be reckoned with in the educational field, as in political, economic, or social relations. Our effort will be to show in this Report how these forces actually work in the educational field.

(3) The Scope of the Project

We have studied the chosen problem with reference to different grades and types of educational institutions like nursery, primary, secondary and collegiate; general, technical and professional; and government, semi-government and private (the reference being to the type of management). According to the terms of reference communicated to us by the Sponsors of the Project, we had to exclude from the survey post-graduate institutions and institutions of university status.

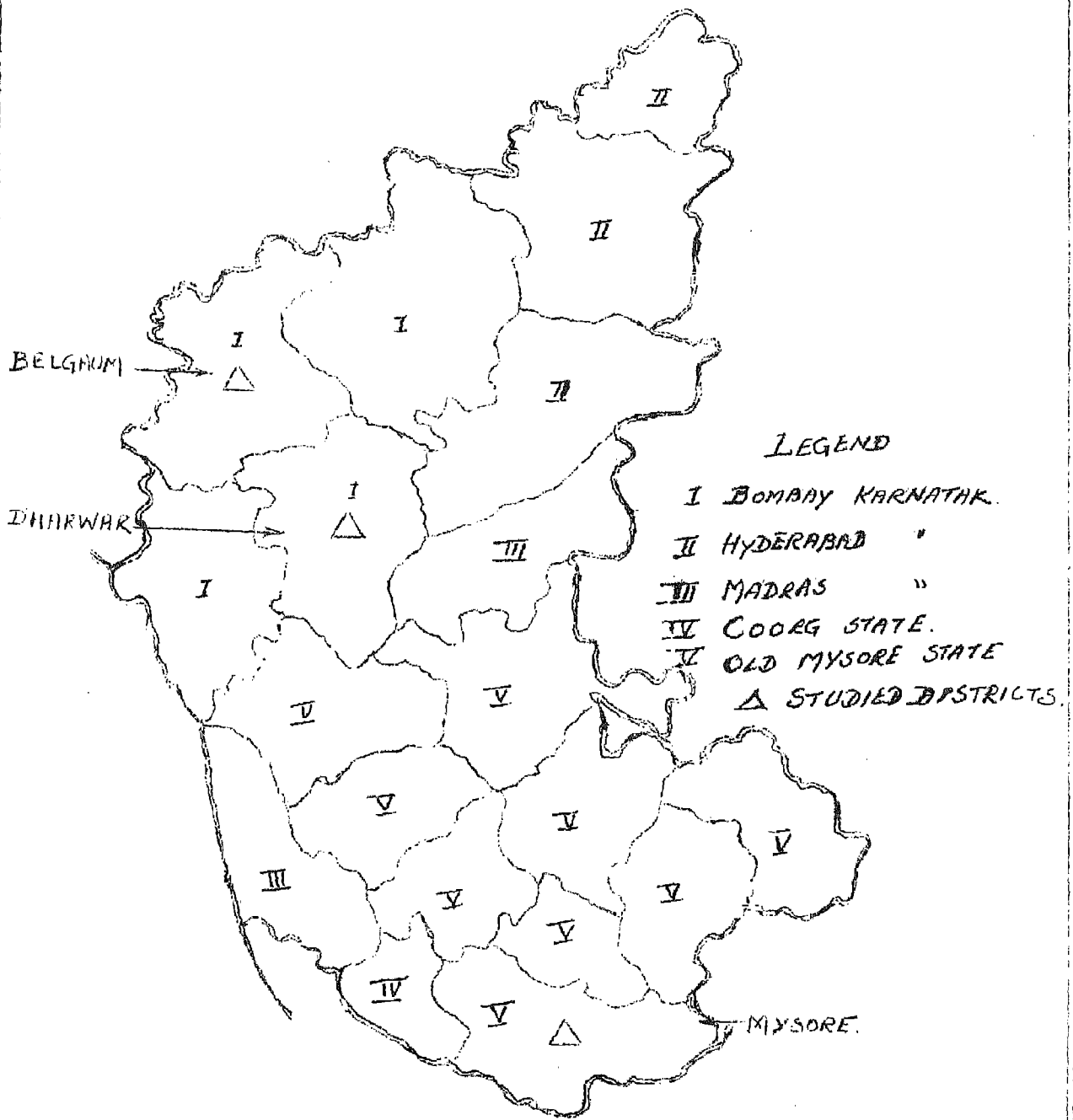
The Report is for the whole of the State of Mysore, though we have studied only the three districts of Belgaum, Dharwar and Mysore in detail. (Please refer to the accompanying sketch map of Mysore State). We are convinced that most of the observations on the studied sample will be applicable to the whole State as there is not much of difference in the pattern of educational facilities provided by the private bodies and their working as between the different parts of the State.

(4) (a) Method of Work

The problem, as defined by us, involves a study of the administrative and socio-economic aspects of educational institutions. Therefore, an exploratory approach was made to educational offices and source materials like Administrative Reports, Annual Reports etc., were studied to acquaint ourselves with the administrative and socio-economic context of educational institutions and to determine the work we would be able to carry out within a period of 12 months.

With this as background, and the topic of study in focus, a simple Interview-Schedule consisting of about 15 open-ended

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questions was prepared to help the Research Assistant in his contacts with the heads of the institutions and their other staff. First-hand contacts were made with the heads of two hundred and ten institutions (in their absence the persons in-charge) and data were mainly collected from such institutional records as annual statistical returns, audited statements of accounts, admission registers, pay bills, personal files etc., and any other printed material about the institutions. During visits, part of the time was utilised for informal and frank discussions with the heads of institutions and a few teachers and other staff members. The discussions were usually about the state of education and the Government policy, public cooperation and inter-institutional relationships. With this method it was possible to gain some insight into such touchy topics as inter-community relations, the feelings of a particular community towards the actions of the Government in the educational field, etc.

A great deal of difficulty is faced while working on subjects like 'caste' which is in a transitional stage. In fact, people, especially those who are educated have, these days, adopted an ambivalent attitude towards phenomena like caste. While no sophisticated person wants to talk about caste in public or in office (the Central Government has already banned the mention of it in any official records), the very same person may not hesitate to discuss in private the role of caste in marriage, and politico-economic pressure groups. In view of this (our schedules contained many items on caste), the Research Assistant came across a 'double response' depending upon the person whom he met. While some were highly appreciative of the survey, as it related, they thought, to a pressing social problem, others were unenthusiastic and even expressed disapproval because they thought that caste was already an acknowledged social disease to be done away with at the earliest, and therefore no purpose would be served by making detailed inquiries about it. We, as social scientists, are not expected to pass value-judgements; all that we may really stress is that caste is a social fact, and needs to be studied in all its aspects.

In view of the foregoing, we had to face a great deal of difficulty in collecting information. In case of the entry on community or caste of students in school or college records till 1964, there was no difficulty, but since then, because of Government orders (vide Ministry of Home Affairs, Government of India, circular no.41/25/-PUB.1 dated December 17, 1959 and Secretary,

Education Department, Government of Mysore circular No, ED.298 GMM 64 dated November 20, 1964) some institutions are not maintaining entries on caste and sub-caste; some stopped making these entries in the middle of the year, immediately after receiving the intimation from the Department of Education. No institution maintains entries on the caste of staff but, surprisingly there was no difficulty in collecting information on this point, as the informants knew the caste of employees almost without exception. Only in big government institutions were we not able to get the information on caste.

Apart from the first hand approach to institutions, we have also interviewed educational authorities like the Education Secretary, the Director of Public Instruction, the Director of Collegiate Education, Mysore State, in connection with the governmental policy with reference to private agencies of education and their official version of caste practices in educational institutions.

In addition, we have relied on our own observations in the field, casual conversations and confidential talks with acquaintances and friends from the various educational institutions.

(4) (b) A Brief Outline of the Report

What has been, thus, gathered, we have presented in the following manner:

Part-I. INTRODUCTION

- Section - I.
- (1) Sanction of the Sponsors
 - (2) The objective of the Project
 - (3) The Scope of the Project
 - (4) (a) Method of Work
 - (b) A Brief Outline of the Report
 - (5) Authorship of the Report.

Section - II. General Description of Educational Facilities in Mysore State.

- Section - III.
- (1) Governmental Policy with reference to education in general.
 - (2) Governmental Policy towards private educational bodies.
 - (3) Religion-oriented vs. Secular educational institutions.
 - (4) Special Relief and Assistance to under-privileged sections of the society to further their educational advancement.

PART-I. SECTION - II

GENERAL DESCRIPTION OF EDUCATIONAL FACILITIES IN MYSORE STATE

The present composite Mysore State came into being on November 1, 1956 and inherited areas from different administrative units of Part A, B and C States, as indicated below, (also see the sketch map of the Mysore State between pp. 2 and 3):

TABLE NO.1.
DIFFERENT AREAS OF THE REORGANISED MYSORE STATE

Name of the District		States from which transferred
1. Belgaum	}	Ex-Bombay State (A)
2. Bijapur		
3. Dharwar		
4. Karwar (North Kanara)		
5. Bellary	}	Ex-Madras State (A)
6. Mangalore (South Kanara)		
7. Bidar	}	Ex-Hyderabad State (B)
8. Gulbarga		
9. Raichur		
10. Coorg	}	Ex-Coorg State (C)
11. Bangalore	}	Ex-Mysore State (B)
12. Chickmagalur		
13. Chitradurga		
14. Hassan		
15. Kolar		
16. Mandya		
17. Mysore		
18. Shimoga		
19. Tumkur		

As might have been expected the administrative set-up, dept of education and literacy percentages etc., were not uniform for all these parts. After reorganization, the State Government are doing their best to evolve a common pattern of education in regard to the grant-in-aid policy, the system of examinations, and the management of educational institutions. Till recently, almost all the educational institutions in the ex-Mysore State were maintained by the State, while most of the educational institutions in the ex-Bombay and the ex-Madras parts of the present Mysore State were

started and maintained by private educational bodies. The ex-Hyderabad part was the most backward in educational facilities and literacy which was 15% according to the 1961 Census. During the 30's and the 40's of this century, and more so after the re-organization of the States, the ex-Mysore and ex-Hyderabad areas have taken a cue from the ex-Bombay and ex-Madras areas in trying to start different types of educational institutions. Private educational societies have stood shoulder to shoulder with the Government in the war against illiteracy. The J.S.S. Mahavidyapeeth and the Sarada Vilas Education Society, Mysore, and the Hyderabad Karnatak Education Society and Sharana Basaveshwar Education Society, Gulbarga, are some of the instances.

The Government of Mysore are sincerely trying to popularise education, and the programmes of educational expansion form part of the State's Five Year Plans.

Administrative set-up of the State Government in Education

There is a minister of cabinet-rank for education, assisted by a secretary in the matter of administration and framing of general state-educational policy. On the implementation side, there are three different authorities of control. They are as follows:

(1) Director of Public Instruction

He is the authority for the whole State for nursery, primary and secondary education, as well as education colleges and special institutions. Under him, there are five Deputy Directors of Public Instruction, each in charge of a division (Bangalore, Dharwar, Gulbarga, Mysore and Chitradurg), who actually control and inspect all the High Schools. Primary schools are inspected by District Educational Officers who are in-charge of a District. The D.E.O. also assists the Deputy Director Public Instruction in inspecting allotted high schools within his District. Government grants are made available to District School Boards, Taluka Boards and Private Managements through the respective D.D.P.Is. There are other categories of schools called special educational institutions like Schools of Art, Crafts or Commerce etc., which are directly under the D.P.I. who administers them with the help of special Inspectors under him.

(2) There is a Director of Technical Education to control and supervise educational institutions which impart engineering and technical education up to the standard of the Certificate or Diploma and Degree courses. However, there are some vocational schools, called Industrial Training Centers or Industrial Training Institutes,

sponsored by the Directorate of Training and Employment (Central Labour Ministry) which are controlled by the State Director for Labour and Employment.

(3) The Director of Collegiate Education

He supervises and controls general collegiate education in Arts, Science and Commerce. In addition, a few institutions are directly run by the Central Government for the benefit of the people of this region. Mention may, for example, be made of the Regional College of Education, Mysore, and the Regional College of Engineering, Suratkal, (Mangalore).

As for the control and affiliation of the academic side of university education in the State, there are 4 universities:

1. University of Bangalore, Bangalore (founded in 1964)
2. Karnatak University, Dharwar (founded in 1950)
3. University of Mysore, Mysore (founded in 1916)
4. University of Agricultural Sciences,
Hebbal (Bangalore) (founded in 1965)

The following research institutes and academics cater to the needs of scientific and other research in the State:

1. The Indian Institute of Science, Bangalore (1906)
2. The Central Food Technological Research Institute, Mysore (1950)
3. The Indian Academy of Sciences, Bangalore (1934)
4. The Raman Research Institute, Hebbal, Bangalore (1943)
5. The Mysore Adult Education Council, Mysore, (1941), for the spread of adult education.
6. The State Institute of Education (Central), Dharwar (1963-64), was established by the Central Government during the Third Five Year Plan period, under their common scheme of establishing one such Institute for each state, for the qualitative improvement in primary education and primary teacher training institutes.
7. State Institute of Science, Bangalore (1964-65), was started under the centrally sponsored scheme for the improvement of science teaching in secondary schools.
8. State Educational Research Bureau, Bangalore (1958), was started with a four-fold objective of curriculum construction, preparation of text-books, preparation of guide-books for teachers, and conduct of educational research and investigation.

According to the 1961 Census¹ the literacy percentage for the whole of India was 23.7 as against 16.6 in 1951². The corresponding figure for Mysore according to the 1961 Census was 25.4, 19.6 according to 1951 Census and 12 in 1941. Today the figure for Mysore must be higher. The following Table gives the number of recognized educational institutions in the State, and the number of students and teachers, for the academic year 1959-60.

TABLE NO.2.

NUMBER OF INSTITUTIONS, STUDENTS AND TEACHERS IN THE STATE DURING 1959-60

Type of Institutions	No. of Institutions	No. of Institutions	Number of Teachers		
			Men	Women	Total
1. <u>University Education</u> *		<i>Students</i>			
a) Colleges for General Education	52	34,472	1,562	259	1,821
b) Colleges for Professional and Technical Education	45	15,344	1,262	107	1,369
c) Total	97	49,816	2,824	366	3,190
2. <u>Secondary Education</u>					
High Schools	664	2,33,307	7,652	2,011	9,663
3. <u>Primary Education</u>					
a. Middle Schools	886	1,69,021	4,524	1,496	6,020
b. Basic Schools	3,236	4,71,852	10,752	2,057	12,809
c. Primary Schools	21,704	16,95,069	41,605	8,773	50,378
d. Total	25,826	23,35,942	56,881	12,326	69,207
4. Nursery Schools	172	11,914	10	387	397
5. Schools for Professional and Special Education †	6,590	1,33,311	7,055	323	7,378
Grand Total	33,349	27,64,290	74,422	15,413	89,835

* Including two universities † Including adult literacy classes

1. Census Paper No.1 of 1962.

2. Census Paper No.4 of 1954.

3. The Department of Statistics, Government of Mysore, Statistical Outline of Mysore-1962, 1964, pp.120-123.

The percentage of literacy for the State is the resultant of variations in literacy percentage according to areas (rural and urban) and sex (male and female).

1
TABLE NO.3.
PERCENTAGE OF LITERACY ACCORDING TO AREAS AND SEX (1961 CENS

Areas/Sex	Males	Females	Total	Percentage of Literacy
Rural	28,32,056	8,29,728	36,16,784	21.1(14.49)
Urban	15,20,732	8,08,429	23,28,801	44.2(35.28)
Total	43,52,428	16,38,157	59,90,585	25.4(19.26)
Percentage of Literacy	36.1 (29.03)	14.2 (9.16)	25.4 (19.26)	

Note: Figures in brackets indicate percentage literacy according to the 1951 Census.

This Table shows that there has been only a 6.14% increase in literacy over the past decade. The comparability of the 1951 and 1961 percentages is justified, in spite of the fact that the area and population for ex-Mysore State (1951) and the reorganized Mysore State (1961) are quite different, as the new State inherited areas from both educationally advanced areas, like Coorg and the Madras and Bombay States, and from the educationally backward State of Hyderabad.

The Table also reveals the disparity in literacy percentages as between rural and urban areas as well as between males and females. The percentage for males as compared to females and for urban areas as compared to rural areas is more than the double in both cases. It is also possible to infer that over the decade the increase of literacy is uniform in all these 4 segments of our analysis which indicates that no special effort has been made to improve literacy among the weaker segments. The figures for the next census may show marked changes in these segments because of special efforts made by the Government and private agencies alike in opening more schools and colleges in rural areas as well as special institutions for women.

It will be also useful to look, in passing, at the district-wise break-up of literacy figures according to the 1961 census.

1. Ibid. p.127.

TABLE NO. 4.

AREA AND POPULATION ACCORDING TO DISTRICTS (1961 CENSUS)

Districts	Area in Sq Kms	P o p u l a t i o n		
		Males	Females	Total
1. Bangalore	7,980	13,06,230	11,98,232	25,04,462
2. Belgaum	13,372	10,16,564	9,67,247	19,83,811
3. Bellary	9,907	4,66,923	4,48,338	9,15,261
4. Bidar	5,488	3,36,480	3,26,692	6,63,172
5. Bijapur	17,078	8,40,180	8,19,998	16,60,178
6. Chikamagalur	7,218	3,13,795	2,83,510	5,97,305
7. Chitradurga	10,839	5,63,988	5,30,296	10,94,284
8. Coorga	4,110	1,73,338	1,49,491	3,22,829
9. Dharwar	13,735	9,99,804	9,50,558	19,50,362
10. Gulbarga	16,400	7,03,447	6,96,010	13,99,457
11. Hassan	6,832	4,55,055	4,40,792	8,95,847
12. Kolar	8,257	6,55,645	6,34,499	12,90,144
13. Mandya	4,983	4,57,143	4,42,067	8,99,210
14. Mysore	11,958	8,56,921	8,14,478	16,71,399
15. North Canara	10,269	3,54,344	3,35,205	6,89,549
16. Raichur	14,222	5,54,543	5,46,352	11,00,895
17. Shimoga	10,531	5,36,103	4,81,265	10,17,368
18. South Canara	8,415	7,51,229	8,12,608	15,63,837
19. Tumkur	10,609	6,99,191	6,68,211	13,67,402
State Total	1,92,203	1,20,40,923	1,15,45,849	2,35,86,772

TABLE NO. 5.

LITERACY BY DISTRICTS (1961 CENSUS)

District	Males	Females	Total	Percentage of literacy
1. Bangalore	5,81,331	2,78,670	8,60,001	34.3
2. Belgaum	3,85,260	1,31,077	5,16,337	26.0
3. Bellary	1,50,165	41,223	1,91,338	20.9
4. Bidar	80,826	15,252	96,078	14.5
5. Bijapur	3,19,622	86,270	4,05,892	24.4
6. Chickmagalur	1,18,081	46,356	1,64,437	27.5
7. Chitradurga	2,07,791	66,787	2,74,578	25.1
8. Coorg	75,378	41,696	1,17,074	36.5
9. Dharwar	4,74,197	1,76,306	6,50,503	33.5
10. Gulbarga	1,69,902	36,189	2,06,091	14.7
11. Hassan	1,61,685	56,350	2,18,035	24.3
12. Kolar	2,02,808	71,900	2,74,708	21.3
13. Mandya	1,20,912	34,739	1,55,651	17.3
14. Mysore	2,52,792	1,03,208	3,56,000	21.3
15. N. Kanara	1,53,744	76,839	2,30,583	33.4
16. Raichur	1,43,957	28,458	1,72,415	15.7
17. Shimoga	2,05,489	79,886	2,85,375	28.1
18. S. Kanara	3,10,890	1,94,957	5,05,847	32.3
19. Tumkur	2,37,598	71,994	3,09,592	22.6
Total	43,52,428	16,38,157	59,90,585	25.4

1. The Department of Statistics, Statistical Outline of Mysore-1962, 1964 pp.29 and 33.
2. Ibid. p.129.

The Table shows wide diversity in the literacy percentage as between the different Districts of the State, with the Coorg District at the top (36.5) and the Bidar District at the bottom (14.5). If the 19 Districts are to be grouped into categories of 5% difference in literacy percentages, we find the following clusters:

10% - 14.9% -- 2; 15% - 19.9% -- 2; 20% - 24.9% -- 6; 25% - 29.9% -- 4; 30% - 34.9% -- 4; and 35% - 39.9% -- 1. Thus of the 19 districts, 11 fall below the State average (25.4%) and 8 above it.

An attempt is made in the following Table on page 13 to give the total picture of education in the State of Mysore during the academic year 1964-65.

If Table Nos. 2 and 6 are compared, we notice that there is an all-round development of educational expansion at all levels during the period 1959-60 and 1964-65. This developing trend in education is the result of the Government's liberal educational policy and the contribution of private initiative in the cause of education. These two factors will be studied in Section III of Part I of the Report.

TABLE NO.6.

NUMBER OF INSTITUTIONS, TEACHERS AND STUDENTS (1964-1965)

Type of Institution	No. of Insts. <i>Institutions</i>	Number of Students			Number of Teachers		
		Boys	Girls	Total	Men	Women	Total
1) <u>University Education</u> *							
(a) Universities	5	2,245	345	2,590	306	7	313
(b) General Education Colleges	71	36,284	11,170	47,454	2,087	398	2,485
(c) Professional and Technical Colleges	70	21,241	1,448	22,689	1,659	109	1,768
(d) Total of (b) and (c)	141	57,525	12,618	70,143	3,746	507	4,253
2) <u>Secondary Education</u>							
High Schools	1,331	3,00,767	1,02,264	4,03,031	11,796	349	14,845
3) <u>Primary Education</u>							
Primary Schools	30,539	20,97,798	14,33,530	35,31,328	70,223	16,659	86,882
4) <u>Pre-Primary Education</u>							
Nursery Schools +	465	18,334	15,677	34,011	47	899	946
5) Schools for Professional and special Education		Information not available					
Grand Total	32,481	24,76,669	15,64,434	40,41,103	86,118	21,121	1,07,239

*The Indian Institute of Science, Bangalore is considered as the fifth university.
+ In addition to the Nursery schools recognised by the Education Department, there are many such schools run by the Community Development and Social Welfare Departments.

1. Source : Office of the Director of Public Instruction, Bangalore.

PART-I. SECTION - III

1. GOVERNMENTAL POLICY WITH REFERENCE TO EDUCATION IN GENERAL

The present policy of the Government may be viewed partly as an inheritance from the past and partly as current effort to meet the needs of creating a secular, democratic, socialistic society. Hence, before we discuss present policy, it is necessary to look back at the evolution of the Indian educational system in the past.

Evolution of the Educational System in India through the Ages

Dr Arcot Laxmanaswami Mudaliar has traced the evolution of Indian education in the following manner:¹

Till the advent of the British in India, there were at least three significant influences at work in the growth Indian education, viz. (i) Aryan Civilization, (ii) Buddhism and (iii) Islamic Culture through the establishment of Muslim educational institutions.

If we take the first period, the education imparted was generally confined in the beginning to the priestly classes and later it spread to the two other castes, viz. Kshatriyas (nobles and warriors) and Vaishyas (agriculturists and traders), who were also of Aryan descent. In the early Vedic Schools, instruction would appear to have been confined to young Brahmins and was regarded mainly as preparation for their future vocation as priests. By 500 B.C., Kshatriyas and Vaishyas appear on the educational scene. Rigid rules were laid down for the conduct of the pupil, which included hygienic, moral and religious precepts and the regulation of good manners.

Following the days of the Buddhist system of instruction, monasteries or maths have existed and continue to exist, e.g., the famous maths founded by the great Shankaracharya at Sringeri, Badari, Dwaraka and Puri. It is not correct to say that education during this period was purely of an intellectual type and did not take note of the requirements of the community. The education imparted to Kshatriyas and Vaishyas, though involving Vedic study, also took note to a certain extent of the needs and requirements of these communities to pursue their technical skills. Many crafts emerged in due course and with them a large number of castes based upon a particular type of avocation. The technical and professional skill developed in each caste was passed on from generation to generation. Thus, in addition to the Brahmanic intellectual

1. A.L.Mudaliar, Education in India : Dadabhai Naoroji Memorial Prize Fund Lectures - 1960, Asia, 1960.

tradition, there were facilities provided by the guild-schools and also other arrangements for imparting training in productive skills.

One main difference between Aryan and Buddhist education was that the latter was not based on Vedic study and its teachers were not of a priestly class. There were strict regulations for the conduct of the pupil towards the preceptor. The monastic system was the main feature of Buddhist education; and all education, sacred as well as secular, was in the hands of the monks.

With the permanent settlement of Muslim rule in India, about the 10th Century A.D., several changes took place. The mosque, especially in cities, was the centre of instruction and literary activity. There were two types of Muslim education institutions. The Maktab is a primary school attached to a mosque, with the sole purpose of imparting instruction in those portions of the Koran which a Muslim is expected to know by heart in order to perform his devotions and other religious functions. Sometimes instruction in the 3 R'S is also included. The Madrasah is a school or college of higher learning. All Muslim rulers had patronized education which was also extended to the converts to Islam. At the same time, the higher Hindu castes adhered to their own traditional Sanskrit and Vedic studies. Incidentally, the Urdu language is a product of Hindu-Muslim intercourse in literature, education, and administration.

When the British came to power the question of imparting education of the modern type through schools and colleges was considered. To begin with, the British did not want to introduce Western education in India. The support given by some educated Indians (the so-called Occidentalists who were opposed by the Orientalists), like Raja Ram Mohan Roy, contributed largely to a change of policy as advocated by Lord Macaulay and others. Sir Charles Wood's Despatch of 1854 set the stage for Western education which was wider and more comprehensive than any other system till that time. It enunciated the aim of education as the diffusion of the arts, science, philosophy and literature of Europe, and in 1857 the Universities of Calcutta, Bombay and Madras were created with these aims in view. The picture of higher education in 1882 was as follows: 3 universities and 75 colleges. During these 25 years 8,629 candidates passed the Intermediate Arts Examination, and 3,284 took the B.A. and 536 the M.A. degrees. The fourth university to come on the scene was the University of Punjab (1882).

In 1882, the Government of India appointed an Education Commission with a view "to enquire into the manner in which effect has been given to the principles of the Despatch of 1854 and to suggest such measures as it may think desirable in order to the further carrying out of the policy therein laid down".¹

The Indian University Commission of 1902 was appointed by the Governor-General "to inquire into the condition and prospects of the universities established in British India ...", and this led to the passing of the Universities Act of 1904.²

After Independence we had the University Education Commission headed by Dr S.Radhakrishnan, which submitted its report in August, 1949 and the Secondary Education Commission (1952). The Government of India constituted a University Grants Commission, which was inaugurated on December 28, 1953 by Maulana Abul Kalam Azad. It started functioning on a regular footing from 1956 onwards. Finally, in 1964 the Education Commission of India was constituted to review the whole educational system in the country. It includes experts from foreign countries like, Britain, America, France and Japan, in addition to Indian educationists.

Present Educational Policy of the Government

According to the distribution of powers laid down in the Constitution, education is a subject in the State list, and is, therefore, the major responsibility of the State Governments, the Central Government restricting itself to the formulation of broad policies and the co-ordination of the educational activities of the State Governments, through directives and conditional and unconditional grants-in-aid. In addition, co-ordination and determination of standards are achieved through the U.G.C. and the National Research Institutes including the four Central Universities. The co-ordination of elementary and secondary education is secured through the respective All India Councils. Therefore there can be nothing like a wholly independent educational policy of any State Government within the Union. This does not, however, rule^{out} the possibility of minor regional variations.

When India became free the level of literacy and education of her people was far from satisfactory. The leaders had set for themselves the goal of making India a secular, democratic, egalitarian state. To achieve this objective in the context of modern world, there was the pressing need of rapid development by industrialization and modernization.

1. Quoted in Mudaliar op.cit, p.25.

2. Quoted in Mudaliar op.cit, p.27.

This is how the idea of sponsored change through Five Year Plans caught the imagination of the leadership. Naturally, education also formed a part of these development activities. It is hoped to expand and diversify educational facilities so that the ideals set forth are made realizable. The Third Five Year Plan of the Mysore State expresses this same concern forcefully in the following words:

"So far as planning in education is concerned, it starts with the basic assumption that man is always more important than machines, and that investment in man is as important as investment in material projects in economic growth. It stems from the fact as pointed out by the working group on Education which prepared the Central Third Plan on Education that, 'the success of all schemes-Agricultural, Technical, Industrial and the like - depends on the quality and efficiency of the human personnel which is to carry them out. If education is not spread widely over the community and its quality is not improved neither the efficiency nor the integrity nor the special sense of the workers will be equal to the challenge of the situation and even the best laid schemes will come to grief'. Those responsible for educational planning realise that there are other needs of the people like the production of food and the supply of services which would necessarily command priority over schemes of social reconstruction. However, they are equally convinced that the various social services which are necessary to give the people a considerably better life here and now are not less basic or less urgent and that these, too, have to be provided. As is pointed out by the Central Study Group, 'we can neglect these only at our peril - peril to the success of the plan as a whole, indeed to the entire concept of a Social Welfare State and a Socialist-Pattern of Society'. Education occupies a unique place among the social services. In the ultimate analysis, it alone can safeguard this great experiment in democracy and constitutional development which our country and our state are making for ensuring thereby that the efforts to improve the economic condition of the life of the people are uniformly successful.

"Whenever industrial development has progressed, it has usually been preceded by a rapid expansion of educational facilities, leading to the introduction of universal and compulsory education".

"Unfortunately, while we recognised that universal education is necessary mainly for securing social justice to all in accordance with the preamble to Constitution, there is not sufficient realization of the fact that the success of all our programmes of plan development is inextricably bound up with it.

If education could be envisaged as a built-in condition for economic progress, expenditure on education will not be viewed as a lower or deferable priority".¹

The concern of the Government for education is manifested by the way financial provisions are made out of total revenues. During the financial year 1957-58, the Government of India spent Rs.20,97,78,189 out of total revenue of 8,18,70,84,702 on education while receipts from that source amounted to only Rs.68,66,490. Thus the percentage of expenditure on education to total revenue came to 2.6. Correspondingly, the Government of Mysore spent during the same year Rs.9,00,19,227 out of a total revenue of 58,14,75,049, while receipts from education came to be 1,43,03,807.² The percentage of expenditure on education to the total revenue of the Mysore State thus worked at 15.5. The figures for 1957-1958 are taken in view of the fact that the reorganized composite Mysore State had its first budget in that year.

"The total expenditure on education in India may reach 3.2 per cent of the national income by 1965-1966. Even considering the tentative proposals for the Fourth Plan, the total expenditure on education may not exceed 4.07 per cent of the national income in 1970-71".³

During the financial year 1964-65, the Government of Mysore had proposed to spend on education an amount of 21,91,50,000 out of the total budget estimated receipts of 111,06,03,000 on revenue account, giving a percentage of 19.7. Total receipts from education were expected to be Rs.1,30,07,000.⁴

General Education

Second Plan Outlay	...	878	Lakhs
Third Plan Outlay	...	1,620	Lakhs ⁵

The relevant directive principle of State Policy (Article 45 of the Constitution) states: "The State shall endeavour to provide, within a period of 10 years from the date of commencement

1. Government of Mysore, Third Five Year Plan, Vol.I, 1961, pp.315-316.
2. Comptroller and Auditor General of India, Combined Finance and Revenue Accounts of the Central and State Governments in India for the year 1957-1958, 1960. pp.11,15,27,31.
3. D.M.Nanjundappa, 'Expenditure on Education', paper presented at the Seminar on 'Educational Finance' held at Dharwar in October 1964 under the joint auspices of Karnatak University and Indian Committee for Cultural Freedom, Bombay.
4. Director of Printing, Stationery and Publications, Annual Financial Statement (Budget) of the Government of Mysore 1964-65. 196 pp.
5. Government of Mysore, Third Five Year Plan, Vol.I, 1961, p.315.

of the Constitution, for free and compulsory education for all children until they complete the age of 14". The primary responsibility and emphasis of the State Governments is naturally on primary education. The Union Government has directed them to strive for the target of free and compulsory education up to the age of 11 by Second Plan period and of 14 by the Third Plan period. The following Table lists the provisions made for general education during Plan periods excluding Collegiate and Technical education.

1
TABLE NO.7.

PLAN OUTLAYS ON GENERAL EDUCATION (in lakhs of Rupees)

Head	I - Plan 1951-'55	II - Plan 1956-'61	III - Plan 1961-'66
Primary	53.75	583.72	1,062.21
Secondary	4.49	155.24	307.64
Other Schemes	22.29	54.78	81.87
Total	80.53	793.74	1,451.72

During the Third Plan period, more than 70% of the total outlay for general education was ear-marked for primary education. Pre-primary education was not the direct responsibility of the Government, but aid was given to private agencies which run pre-primary schools and facilities for the training of nursery school teachers were provided. Because of increasing primary educational expansion, there is pressure on secondary schools. The percentage of high school children to the total number of children of that age group who should have been in high schools was 9.9 in 1960-61. The Second Plan tried to raise it to 12%². However more than what is provided could not be allocated in view of priorities and paucity of funds. Government is, therefore, encouraging private enterprise in the secondary and higher education area with liberal grants. The Government of Mysore have already announced their decision to make secondary education also free with effect from the academic year 1966-67 according to an order of the Department of Education dated February 15, 1966.³ There is an All India Council for Secondary Education to advise the Government in the matter of secondary education.

Technical Education

II Plan outlay	272 Lakhs
III Plan outlay	435.6 Lakhs ⁴

1. Source : Mysore - 1951-1961, Department of Publicity and information, Government of Mysore, 1961.

2. Government of Mysore, Third Five Year Plan, Vol.I, 1961, p.329.

3. Samyukta Karnataka (Kannada Daily), February 16, 1966.

4. Government of Mysore, Third Five Year Plan, Vol.I, 1961, p.341.

The Third Five Year Plan of the Mysore State states:

"It is clear that the primary aim of government in a Welfare State is to raise the standard of living of the people. Large scale industrial development and production are the major factors influencing any nation-building activity intended to achieve this goal. As industries develop and production increases, the need for Engineers and Technologists will also increase correspondingly and there should be an equal increase in the number of skilled technicians and craftsmen. The Spens Report in 1938, advocating the need for the widest variety of curriculum for children at the high school stage, introduced the concept of Technical High School and emphasised the cultural and vocational value of this new type of schooling. The Sargent Report in 1944 stated that the conception and the function of Technical Education as regards its aims and contents had been suitably enlarged in Western countries during recent years, and that consequently it was desirable to emphasise right from the beginning that any scheme of development of Technical Education as an integral part of a National System must (a) link Education and Industry and (b) receive separate consideration as a form of training specially suited to certain aptitudes. All the world over, particularly since 1950, it has been recognised that technological advance is necessary for economic development. Therefore, when it is decided that the State should send to school almost all its young people up to the age of 11 or 14, it is most important that the education given should be appropriate. When moving from, as the report of the Working Group on Technical Education and Vocational Training calls it, the 'Pupil-Centered' type of education towards the 'community-Structure' educational system that is so designed as to take due account of the means by which a State exists, it becomes very necessary to provide for more and more facilities for Vocational Training. The bias towards scientific knowledge has been indicated by the Government of India in their Scientific Policy Resolution of the 4th March 1958 when they mentioned, 'The key to national prosperity apart from the spirit of the people lies, in the modern age, in the effective combination of three factors -- Technology, Raw Materials and Capital, of which the first is perhaps the most important since the creation and adoption of new scientific techniques can, in fact, make up for a deficiency in industrial resources and reduce demands on capital. But technology can only grow out of the study of science and its application'. Correspondingly, the tempo of Industrial Engineering activity in the State and the country has brought about a large demand for suitably trained personnel and in recent years there is also a great appreciation by the general public of

Technical and Engineering Education. The primary aim of the schemes under Technical Education is thus to provide adequate facilities to meet the technical manpower requirements of the country and also to satisfy the public demand for Technical Education.

"The success of the various Engineering and Industrial Schemes under the different Five Year Plans of the country would depend to a large extent on the availability of well-trained technical personnel as well as on equipment and raw materials. Those people trained under these development programmes would thus meet this vital need of the country".¹

There is an All India Council for Technical Education which reviews the needs and standard of technical education. The following figures indicate the growth of technical education in Mysore State.

TABLE NO.8.²
POSITION OF TECHNICAL INSTITUTIONS AND STUDENT-INTAKE
DURING PLAN PERIODS

I t e m	Position at the end of the First Plan	Second Plan Target	Achievements of the Second Plan position during each year					Antici- pated Target by the end of the Thir plan
			56-57	57-58	58-59	59-60	60-61	
<u>Engineering Colleges:</u>								
a) No.of Insts.	6	10	7	7	8	8	10	
b) Intake	430	1,320	550	700	950	950	1,320	1,410
<u>Polytechnics:</u>								
a) No.of Insts.	14	26	14	15	22	22	26	
b) Intake	1,464	3,320	1,464	1,940	2,840	2,840	3,080	3,440
Plan Scheme Expenditure (in Lakhs)	--	272	4.59	9.78	17.45	40.40	80.00	435.6

Collegiate Education

Third Plan outlay: Rs.148.50 Lakhs³

The Secondary Standard X is mainly meant as a terminal point^{for} most students who will take up vocational and technical

1. Government of Mysore, Third Five Year Plan, Vol.I, 1961, pp.341-342.

2. Ibid, pp.343-345.

3. Ibid, p.339.

courses. A few students, with promising academic careers, are expected to join colleges for higher education. But these expectations are not fulfilled as there are still insufficient openings for the candidates with the Secondary School Leaving Certificate or Pre-University Course qualifications. Moreover, there is an indiscriminate craze for higher education, just because there is nothing else to do, till employment is secured. Hence the problem of over-crowding is also to be found in colleges as in case of primary and secondary schools. In this context, the recent decision taken in the meeting, held on October 16, 1965, of the Vice-Chancellor of Bangalore, Karnatak and Mysore Universities to restrict admission to colleges to students who have obtained at least 40% of aggregate marks at the S.S.L.C., seems to be a step in the right direction. It helps to some extent to reduce over-crowding and to improve the standard of education.

In the light of the recommendations of the University Education Committee headed by Dr A.L. Mudaliar, appointed in April 1958 'to examine the organizational and administrative patterns of the Mysore and Karnatak Universities and make suitable recommendations for their re-organization'¹, the Government of Mysore have amended the Karnatak and Mysore University Acts in February 1965 order to bring about uniformity between the different Universities in the State.

In addition to the provisions of the Education Department for the development of education, there are other Departments of the State Government which also allocate a part of their funds for the purpose of education in their specialized field. Notable among them are the Department of Agriculture and the Department of Health.

Agricultural Education

As proposed in the Third Five Year Plan of Mysore State, the Mysore State University of Agricultural Sciences, commonly known as the Rural University, has been established in 1965 to achieve complete integration of agricultural education, research and extension.

Agricultural Research, Training and Education

Both fundamental and applied research had been earmarked for development. The existing two agricultural colleges in the State were expected to provide the required facilities in this behalf; they only require to be sufficiently equipped. The Third

¹. Mysore 1951-1961, the Department of Publicity and Information, Government of Mysore, Bangalore, 1961, p.152.

Technical and Engineering Education. The primary aim of the schemes under Technical Education is thus to provide adequate facilities to meet the technical manpower requirements of the country and also to satisfy the public demand for Technical Education.

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			56-57	57-58	58-59	59-60	60-61	
<hr/>								
Engineering <u>Colleges:</u>								
a) No.of Insts.	6	10	7	7	8	8	10	
b) Intake	430	1,320	550	700	950	950	1,320	1,410
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1. Mysore 1951-1961, the Department of Publicity and Information, Government of Mysore, Bangalore, 1961, p.152.

Plan of Mysore proposed the development of agricultural colleges as follows:¹

i) To provide additional facilities for teaching pre-professional agricultural courses at the colleges and to increase admissions for the degree courses;

ii) to provide facilities for post-graduate instruction in the existing colleges in more and more subjects;

iii) to expand the Pathology, Entomology, Botany and Chemistry sections; and

iv) to depute research and technical personnel of the department for higher training at home and abroad.

2

Agricultural Extension and Training

With the increasing coverage of rural areas in the State under National Extension Service Scheme, there is greater need of village-level workers at the rate of 10 V.L.Ws. for each block. There were in 1961 five Gram-Sevak Training Centres in the State to train V.L.Ws. for two years. In addition, Home Science wings are attached to the G.T.Cs. to train Gram-Sevikas at the rate of 2 for each block. Of a total outlay of Rs.1,020 lakhs on agricultural production for Third Plan period, the activities concerned with agricultural education claim the following:³

a) Agricultural research	Rs.207.43 Lakhs
b) Agricultural education	" 46.10 "
c) Extension training administration.	" 72.25 "
Total	" 325.78 "

Medical Education

Mysore is not an exception to the situation of chronic shortage of doctors, especially in the rural areas. To achieve a norm (recommended by the Bhore Committee) of one doctor for every 2,000 population, it was estimated in 1961 that the State requires about 10,000 doctors and the Government felt that it would be very difficult to achieve this target by 1971. With a view to meet this shortage, the Government started two new medical colleges and four medical schools in the State. In view

1. Government of Mysore, Third Five Year Plan, Vol.I, 1961, p.130.

2. Ibid, p.131.

3. Ibid, p.132.

of the rapid development of medical education in the country and in order to meet the requirements of specialists in the State, the Government have upgraded some of the departments in the medical colleges for introducing post-graduate courses.

Training of medical and para-medical personnel is also one of the important functions of the Medical Department. The Government have also fully recognised the need for development of the indigenous systems of medicine, viz. Ayurveda and Unani.¹

PART - I. SECTION-III.

2. GOVERNMENT POLICY TOWARDS PRIVATE EDUCATIONAL BODIES

Even today the general attitude of the people in India towards life and its problems is fatalistic and if something of human effort is conceived of as powerful enough in changing their lot, it is invariably governmental action which is so regarded. This paternalistic image of the government still persists inspite of the programmes of community self-help. As indicated in the earlier parts of this Report, the initiative in the cause of education at the beginning of the modern period came from missionaries, and from nationalist liberals who believed in the constructive approach to gain freedom for India. In their broad plan for preparing India for ultimate freedom, education had the top priority. Ishwar Chandra Vidyasagar, M.G.Ranade, G.K.Gokhale, B.G.Tilak, and Madan Mohan Malviya, were pioneers in the field of education as they were in other aspects of their mission. Their example was followed by many others in different parts of the country.

In this part of the country, the first English schools to start were those of the Missions in Mangalore (ex-Madras). The first high school in the ex-Bombay Karnatak area was the Beynon Smith High School, Belgaum (1832) opened by the Methodist Church. The second high school to be started also in Belgaum was Government Sardars' High School (1850) and in 1856 St.Paul's High School was started by the Roman Catholic Church of Goa. In Dharwar District, the Basel Mission High School (1863) was started by a German Mission. Probably the necessity arose because of the need of English education for the children of European military personnel stationed in these places. As Karnatak had been divided into five parts under five different governments till 1956, each part had developed its own characteristics but in each the role of private initiative in the cause of education had been considerable.

The most important educational society in the Bombay-Karnatak area is the Karnatak Liberal Education Society (the erstwhile Karnatak Lingayat Education Society), Belgaum, founded in the year 1916, which today runs 23 educational institutions ranging from nursery school upto degree level institutions including engineering and medical colleges. The second educational trust to come forward was the Janata Sikshana Samiti, started in 1947, with headquarters at Dharwar. It manages 9 educational institutions, ranging from the certificate and diploma level upto the degree level. It also runs a research institute. There are many more societies and trusts, some of which we will describe in detail in Part III on case studies.

As pointed out elsewhere in this Report (p.7), in the erstwhile Mysore area, since the beginning the initiative had come from the rulers of Mysore in providing educational facilities. The first college in the State was thus started in 1837 and a University in 1916. As early as the 1840s, the Mysore rulers started two English Schools, one in Mysore and another in Bangalore, at their own cost.¹ In Mysore, probably the earliest societies to follow the Christian enterprise in education were the Sharada Vilas Education Society (1919) followed by the Jagadguru Sri Shivarathraswar Mahavidya Peeth in 1935. There are also several other societies which will be discussed later in Part III of the Report.

The Government, including even the British regime, have always appreciated the constructive approach of such educational societies and have been giving grants-in-aid to educational institutions run by them. In order to maintain uniformity in standards of education and prevent mal-administration and misuse of funds, the Government exercises supervision and control over these institutions. Such control and supervision do not, however, amount to actual administration. Thus subject to such restrictions as are in public interest, educational institutions have been enjoying autonomy in day to day administration. The means of control by the Government are recognition, grants-in-aid, and inspection. While speaking on a bill for granting recognition to high schools conducted by private bodies in the Union Territory of Delhi, the Central Education Minister, Sri. M.C.Chagla said² on November 30, 1965, that while appreciating the services of private institutions in the field of secondary education, the Government also wishes to secure the co-operation of private agencies in its expansion. The Minister said that he will not accept the charge that the Government is not encouraging private initiative. He added that while he would recognize the need for experimentation and for the autonomy of the educational institutions, he would also underline the fact that there was need for the supervision of private institutions to check maladministration and misuse of funds. This sums up the present policy of the Government of India towards private educational bodies.

Pre-primary Education

Today nursery education is not the responsibility of the State Government; however, liberal grants are advanced to private bodies, through the budgets of Education and Social Welfare Departments. The Education Department gives grants-in-aid to rural

1. Department of Public Instruction in Mysore, The Report of the Educational Survey in Mysore - 1958, Part - I, Bangalore, 1961, p.41

2. Samyukta Karnataka (Kannada Daily), Dated December 1, 1965.

pre-primary schools at 70% of the authorised expenditure to urban pre-primary schools at 50%. In addition, training facilities for pre-primary teacher-training are made in the existing training colleges. During 1964-65, there were seven such training institutions in the State.

Of the total of 465 pre-primary schools in the State under the Department of Education during 1964-65, only 5 were run by the government and 2 by semi-government agencies.

Primary Education

In the erstwhile Mysore and Hyderabad areas primary education from the beginning has been managed by the princely governments. In ex-Mysore, the Government had handed over primary education to the District Boards during 1930-1941, but the object of compulsory primary education could not be fulfilled by these Boards because of paucity of funds. Hence the Government resumed control of primary education in 1941.¹ In ex-Bombay and ex-Madras areas public initiative had been sought by the provincial governments through local self-governing agencies and the private primary school committees. This was in pursuance of the general policy of the British Government to associate the people with administration and to handover some subjects of governance to the popularly elected ministries.

In Bombay Karnatak, District-School-Boards were established as a part of District Local Boards, in the late twenties of the century under the Primary Education Act of 1923, to look after and maintain primary schools. Both the District Local Board and its specific educational body, the District School-Board, were semi-government agencies with mixed personnel of government officials and popularly elected representatives. Prior to this, most of the primary schools were run by the Government. Subsequently the Bombay Primary Education Act was amended in 1947 to revise and improve the powers and functions of the School Boards. It came into force in 1949. This Act still governs the working of District School Boards in the Bombay Karnatak area, though their parent bodies, the D.L.Bs are now defunct. These School Boards consist of 12 to 16 members (most of them elected and a few nominated on the basis of representation to women, scheduled castes, and minority religious groups) and an Administrative Officer who represents the State Education Department. Under the Bombay Primary Education Act of 1923, the District School Board had power to appoint its own staff

1. Department of Public Instruction in Mysore, The Report of Educational Survey in Mysore - 1958, Part - I, Bangalore, 1961, p.17.

including teaching, establishment and inspection. In 1938 the inspectorate was transferred to the control of the Education Department and only teaching and ministerial staff was left with the Board with only administrative powers. The Board could appoint ministerial staff and the Administrative Officer could appoint teaching staff.

Under the Bombay Primary Education Act of 1947, the rules of appointment were changed and a new committee, known as 'the staff Selection Committee' of the Board, came into being comprising the following: (1) the Chairman of the D.S.B. (non-official); (2) the District Educational Officer; and (3) the Administrative Officer of the D.S.B. Both the latter are official representatives. Now the Board is responsible for administration and the Department of Education for inspection and curriculum.

As for the finances of the Boards, almost the whole expenditure is met by the Government, the only other sources of the Boards being part of the Local Fund Cess which is levied on land revenue (at the rate of 8 paise out of 19 paise levied on each rupee of land revenue) and fee receipts. While appointing staff, the Boards adhere to the rules of recruitment of the Government. The general policy of the Government towards private primary schools has been one of making them over to the management of the D.S.B., and in the areas where such Boards are absent, to the Department itself. In ex-Mysore and ex-Hyderabad areas there are no School Boards and hence the D.E.O. is responsible both for administration and inspection of primary schools.

The Bombay Act of 1947 also made provision for the Municipal School Boards which had ^{been} created under the Act of 1884, for the administration of primary schools within the municipal limits on the same principles which governed the D.S.Bs with the exception that the grant to Municipal School Boards will be to the extent of 50% of their total expenditure. In addition to D.S.B and M.S.B. schools, the Government may run its own primary schools wherever necessary, as for example, government primary schools attached to Government teacher training colleges. There are quite a few primary schools run by private committees and individuals. The following Table on page 23 gives the Districtwise number of primary schools according to management for the year 1964-65.

Secondary Education

All over the State of Mysore, there are 4 types of secondary schools. These are:

TABLE NO.9.¹
PRIMARY SCHOOLS BY MANAGERMENTS (1964-65)

Sl.No.	District	Number of Primary Schools		Total
		Government	Non-Government	
1.	Bangalore City	253	296	549
2.	Bangalore Rural	2,499	42	2,541
3.	Kolar	2,039	29	2,068
4.	Tumkur	2,262	147	2,409
5.	Mysore	1,966	71	2,037
6.	Mandya	1,375	5	1,380
7.	Coorg	338	15	353
8.	South Kanara	338	1,067	1,405
9.	Chitradurga	1,506	74	1,580
10.	Chickmagalur	1,146	21	1,167
11.	Hassan	1,669	63	1,732
12.	Shimoga	1,718	20	1,738
13.	Bellary	497	541	1,038
14.	Bidar	680	4	684
15.	Gulbarga	1,478	6	1,484
16.	Raichur	1,255	11	1,266
17.	Belgaum	2	1,920	1,922
18.	Bijapur	--	1,927	1,927
19.	Dharwar	--	1,886	1,886
20.	North Kanara	--	1,373	1,373
Total		21,021	9,518	30,539

Note : In the Districts of South Kanara, Bellary and ex-Bombay Karnatak area, the Non-Government Schools are mostly under Board managements.

TABLE NO.10.²
HIGH SCHOOLS BY MANAGERMENTS, DISTRICTWISE (1964-65)

Name of the Dist.	Govt.		Tq. & Dist. Board.		Municipal		Aided		Un-aided		Total		G.Total
	B.	G.	B.	G.	B.	G.	B.	G.	B.	G.	B.	G.	
1. Bangalore City	4	3	-	-	10	5	26	22	30	18	69	49	118
2. Bangalore Rural	6	1	3	-	10	-	7	-	32	4	58	5	63
3. Kolar	4	1	6	-	8	2	9	4	32	-	59	7	66
4. Tumkur	7	2	8	-	4	-	23	-	35	2	77	4	81
5. Mysore	8	2	21	1	6	3	20	10	10	1	65	17	82
6. Coorg	5	-	-	-	-	-	13	2	12	-	30	2	32
7. Mandya	6	-	10	-	6	-	11	2	10	1	43	3	46
8. South Kanara	11	3	27	-	1	-	42	15	17	7	98	25	123
9. Chitradurga	6	2	7	-	8	-	19	2	16	-	56	4	60
10. Chikkamagalur	6	-	6	1	4	-	7	2	7	-	30	3	33
11. Hassan	9	3	25	-	7	-	9	2	5	1	55	6	61
12. Shimoga	9	-	17	2	8	3	11	3	16	-	61	8	69
13. Dharwar	1	1	2	-	8	-	64	12	6	2	81	15	96
14. Bijapur	2	4	2	-	2	-	40	1	15	-	61	5	66
15. Belgaum	2	-	-	-	3	-	80	10	17	-	102	10	112
16. North Kanara	2	-	-	-	2	-	54	4	9	1	67	5	72
17. Gulbarga	22	1	-	-	-	-	28	3	3	-	53	4	57
18. Raichur	15	2	-	-	-	-	10	1	5	-	30	3	33
19. Bidar	9	1	-	-	-	-	9	-	4	-	22	1	23
20. Bellary	2	2	15	-	4	-	7	2	6	-	34	4	38
Total	136	28	149	4	91	13	489	97	287	37	1151	180	1331

Note - B = Boys; G = Girls.

Department of Public Instruction, Government of Mysore, Hand Book on Education 1964-65, Bangalore, 1965, p.42.

Ibid, p.43.

- 1) Owned and run by the State Government
- 2) Owned and run by the Central Government
- 3) Owned and run by the local self-governing agencies like Municipalities, Taluka Development Boards and District Boards.
- 4) Privately owned and run high schools.

Just as there are D.S.Bs for primary education, in the ex-Mysore and ex-Madras areas there were District Boards on the model of District Local Boards of Bombay-Karnatak which had, as one of the responsibilities, the management of secondary education. They did not enter the field of primary education which was the concern of the Government. As District Boards have become defunct there, the high schools managed by these boards have been handed over to the Taluka Development Boards.

If we look at the figures of high schools according to management types in ^{the} State we can understand the respective responsibilities in the field of secondary education. The figures pertain to the academic year 1964-65.

Table No.10 shows that, of the total of 1331 secondary schools in Mysore State, 164 are Government schools, 257 are semi-government and the remaining 910 are private ones. This indicates that for the State as a whole, 69% of the secondary schools are run by the private management, the remaining 31% being shared by government and semi-governmental agencies, where the role of the semi-governmental agencies is prominent, as compared to the government ones.

The finances of the high schools run by local self-governing agencies and the private managements are governed by the grants-in-aid code for secondary education in Mysore State: 'with the object of extending and improving secular instruction in the State, a sum of money is annually allotted by the Government for distribution as grant-in-aid to schools and other educational institutions under the private management and local bodies subject to the conditions herein after specified".¹

The code specifically lays down that all grants shall be given impartially and on principles of strict religious neutrality and with due consideration for the requirements of each institution and for the funds available. The rates of the different grants are as follows: (a) Maintenance grants: 80% of net cost in urban areas, i.e. a population of 50,000 and more, and 85% in rural areas;

1. The Grants-in-aid Code for Secondary Schools in Mysore State, (Director of Printing Stationery and Publications, Bangalore, 1962).

(b) building and other grants: 50% of the initial cost subject to a limit of 1 lakh of rupees; (c) youth tours: full cost of T.A. and D.A. of teachers accompanying the students (discontinued because of economy measures of the emergency) plus 1/3 of the travel expenses of the students; and (d) additional discretionary grants.

Appointments in these schools are made according to conditions laid down in the code. The posts have to be advertised in the leading local news-papers and the applications are considered by a selection committee consisting of the representatives of the managing committee head of the institution and one educationist nominated by the Managing Committee. The selection committee recommends suitable candidates and the appointment is made by the management. If the appointment is not in order of merit, the management shall have to record the reasons for doing so in writing and obtain the approval of the Department for such cases.

With the Mysore Government's decision to make secondary education completely free, the necessity to revise the present grants-in-aid code has arisen. In this connection, some views¹ expressed at the second conference, held at Dharwar on November 20, 1965, of privately managed secondary schools in Bombay Karnatak, may be noted along with the Government's opinion there on.

As chief-guest on the occasion, Sri J.P.Naik, Secretary to the Education Commission of India made some observations. He said that even in independent India it is saddening to find the good old feudal system in educational administration and our ideas on education need to be changed. He also referred to the still persisting disparity in pay-scales of college teachers and school teachers, which was handed down to us by the British. The following views were expressed at the Conference in the form of resolutions:

1) The Government of Mysore has issued orders for payment of enhanced D.A. and H.R.A. to the staff by the managements as per existing grants-in-aid rules with effect from April 1, 1965 and July 1, 1965. This has increased the financial burden on the private managements and hence the Government should pay the entire increase as advance grants.

2) The present income of the schools from fees and government grants is equal to total recurring expenses. When fee income ceases with free secondary education, the Conference felt that the entire recurring expenditure must be borne by the Government. (The new grant-in aid code is being worked out.)

1. Samyukta Karnataka (Kannada Daily), November 30, 1965.

3) In order to meet the needs of post-graduate teachers in standard XI of the higher secondary schools, the Government deputed its own teachers for post-graduate studies and granted advance increments to such of them as returned with a post-graduate degree. But such a benefit of pay was not admissible to teachers with Master degrees in private institutions. The aggrieved teachers had made a representation that they too be treated on an equal footing. The Conference also stated that to meet their immediate need of standard XI, they had recruited teachers with a benefit of two advance-increments even in the absence of eligibility of such extra cost for grants. (The Education Minister of Mysore had announced that such benefits to teachers will be eligible for coverage by grants.)¹

4) One of the reasons for the deteriorating standards of secondary education was said to be the liberal promotion of primary students of standard VII owing to lack of effective public examination for that standard. This state of affairs needed to be remedied according to the Conference. (Sri S.R.Kanthi, Education Minister, has announced that in future there will be effective public examination of the primary final class through a system of district level evaluation of answer-papers in place of the present local evaluation.)²

Collegiate Education

Today there are 4 universities in the State of Mysore to supervise and co-ordinate the educational activities of the colleges in the State. The first of these, the University of Mysore, was started by the Maharaja of Mysore in 1916 to cater to the needs of his State. Karnatak University was established in 1950 by the then Government of Bombay in pursuance of its policy of providing a university for each linguistic and culture-group in the State and hence this University was expected to cater to the needs of the four Kannada districts of the then Bombay State. After the re-organization of states in 1956, the 3 Kannada districts of the the Hyderabad State, viz., Gulbarga, Bidar and Raichur, also came under the jurisdiction of Karnatak University. According to the Mysore Act of February 1965, again some re-allocation of jurisdiction was effected whereby the District of Bellary came under the jurisdiction of Karnatak University while a few colleges in South Kanara, so far under the jurisdiction of Karnatak University, were transferred to Mysore University. Bangalore University, established by the Government of Mysore in 1964, is purely residential in nature

1. Samykta Karnataka (Kannada Daily), November 25, 1965.

2. Ibid,

and only the local colleges are its constituents. With the establishment of the Mysore State University of Agricultural Sciences at Hebbal (Bangalore) in 1965, all the agricultural and veterinary colleges in the State were placed under its jurisdiction.

According to their statutes of founding, the universities are entrusted with the responsibility of co-ordination, supervision and determination of educational standards in the colleges under their jurisdiction. Whereas recognition of primary and secondary educational institutions rests with the Department of Education itself, recognition of collegiate institutions is vested in the universities through the process of affiliation. No private college can hope to get government grants if it is not affiliated to a university. It can be said that the control of the Education Department over collegiate institutions is mainly financial, through the Collegiate Education Department and the Indian Audit Department. All these authorities have sufficient powers to see that colleges under their jurisdiction impart secular education alone, irrespective of the denomination or communal basis of the managements which actually start and conduct the colleges.

As in the case of secondary schools, the major sources of income for the colleges are: (1) different types of fees and income from government compensation for loss of fee income on account of freeships and scholarships; (2) government grants; and (3) contribution by the managements through subscription, collection and public donation. Till 1964 the rates of fees charged as well as the percentages of government grants differed in different regions of the new State as each merging area was governed by the previous administrative rules. While the State Government was busy in formulating a uniform pattern of fees and grants, there were agitations by the student community both for and against the move, depending upon the manner and extent of their privileges being affected. Therefore, the government thought it proper to entrust the issue to an impartial committee and appointed the Education Integration Committee.

Taking into consideration the recommendations of the above Committee and the need for uniform rules applicable to all aided colleges (Arts, Science, Commerce and Law) applicable to the entire new State, the Government of Mysore formulated a new 'Grant-in-aid Code of the Mysore Collegiate Education Department' under their order No. ED-22/UGC/60, dated August 7, 1964, which came into effect from the financial year 1964-65. The code states its aim as follows:

"With the object of encouraging private enterprise in higher education provision is made annually in the State Budget for

payment of grants-in-aid to affiliated colleges under the private management. The payments of such grants are subject to the rules in this code".

The code defines a private college as a college affiliated to any of the universities in the State and imparting sound secular instruction. Some of the general conditions governing grants which are of significance for the present study may be noted:

"Rule 10 (iii) : no grant will be payable to an institution which refuses admission to any pupil merely on the ground of the caste or community to which he belongs or because the pupils have secured a low percentage of marks;

"iv) : to an institution which takes part in political agitation directed against the authority of the Government, or inculcates opinions tending to excite feelings of political disloyalty or disaffection among the pupils".

"vi): to an institution which spends any portion of its income for purposes unconnected with the institution".

"Rule 14 : No grant of any kind shall be payable to a college which has a surplus or balance on hand of Rs. 1 lakh or more".

Teaching or Maintenance Grant

"Rule 16 (a): the amount of grant to be paid in any one year to the college shall not exceed $\frac{2}{3}$ rd of the excess of the 'approved maintenance' over the direct receipts"

(b): v) the maximum amount of grant admissible shall not be more than $\frac{1}{2}$ of the 'approved maintenance expenditure'".

"Rule 20: Grant of fee income: A grant equal to the loss of fee income is paid to a college on account of award of fee concessions, scholarships carrying freeships or half-free-ships including refund of fees. This amount will constitute part of fee income while calculating direct receipts".

Building Grants

"Rule 22: A grant not exceeding half of the total expenditure may be sanctioned to a college Such grants are subject to a ceiling limit of Rs. 50,000/- per year to any single college".

"Rule 31: It shall be competent for the Department to

forbid the use of such buildings or any portion there of, for such purposes as are considered by the Department to be inconsistent with the object of the grant".

Equipment Grants

"Rule 33: Grants may be sanctioned for the purchase of articles of equipments required for the bonafide use of a college upto 50% of their value, subject to annual ceiling limits specified".

In addition to the State Government grants, Central Government grants for higher education are channelled through the U.G.C. and most of the costs of development and diversification in the fields of study are financed by this body.

The following Table gives the total number of colleges in the State with the break up figures according to management type and area of specialization for the academic year 1963-64.

TABLE NO.11.¹
COLLEGES BY MANAGEMENT (1963-64)

Type	University Colleges		Affiliated Colleges				Total		G.Total
	K.U.	M.U.	Government		Private		K.U.	M.U.	
Arts Science and Commerce	2	2	1	15	24	29	27	46	73
Teachers' Training	1	-	2	2	-	9	3	11	14
Engineering	-	1	-	2	4	8	4	11	15
Medical	-	-	1	6*	2	1	3	7	10
Law	1	-	-	1	4	4	5	5	10
Agriculture	-	-	1	1	-	-	1	1	2
Veterinary	-	-	-	1	-	-	-	-	1
Technology	-	-	-	1	-	-	-	-	1
Total	4	3	5	29	34	51	43	83	126
Total of K.U. and M.U.	7		34		85		126		

Note - K.U. = Karnatak University, M.U. = Mysore University.

*Includes one Medical School and one Mental Health Institute at Bangalore.

Whereas, under Karnatak University, 77% of colleges are run by private managements and 23% by the Government and the University, under Mysore University, these percentages are 61 and 39 respectively. The reason for comparatively more Government Colleges in the old-Mysore area is to be found in the initiative taken by

1. Source: Annual Reports of Mysore and Karnatak Universities for 1963-64.

the Mysore Government in providing colleges in places where there were none previously.

The following Table gives the classification of collegiate educational institutions in the State during the year 1964-65 according to managements.

TABLE NO.12.¹
THE COLLEGIATE AND TECHNICAL INSTITUTIONS BY MANAGEMENTS
(1964-65)

Type of Institutions / Type of Managements	Government	University colleges	Private	Total
a) General Education Colleges	15	3	53	71
b) <u>Professional and Technical colleges,</u>				
Medical colleges	6	-	4	10
Commerce colleges	1	-	6	7
Engineering colleges	2	1	12	15
Law colleges	1	1	9	11
Veterinary colleges	1	-	-	1
Agriculture colleges	2	-	-	2
B.Ed.Colleges	7	1	8	16
Physical Education colleges	1	-	-	1
Technology colleges	1	-	-	1
Oriental colleges (Sanskrit colleges)	2	-	4	6
Total of b	24	3	43	70
Total of a and b	39	6	96	141
c) Polytechnic institutions	21	-	4	25
d) Engineering schools	-	-	2	2
Grand Total	60	6	102	168

The above Table indicates the provision for under-graduate studies upto degree level in the State. Of the total of 141 colleges only 6 colleges are run by the universities as model institutions, and of the remaining 135, more than 71% are run by private managements while less than 29% are run by the Government. This trend indicates two major possible inferences, viz. that there is a tremendous urge in the public to provide for themselves the facilities of higher education and secondly, there is an encouraging attitude on the part of the Government towards private managements.

1. Source: Office of the Director of Public Instruction in Mysore, Bangalore.

even in the case of higher education by liberal grants to such colleges. Only in case of polytechnics, engineering schools and medical colleges, do the government institutions out-number the private ones. The obvious reason for this is that the starting of medical and technical education institutions involves large investments.

The discussion has so far related to the respective roles of government, semi-government and private managements at different level of education. It may here be noted that the expenditure on government institutions is entirely borne by the Government; but in case of semi-government and private managements, the expenditure is shared between the Education Department and the managements as described in the preceding pages. There is no instance of any local self governing agencies, like Municipalities or District Boards, managing colleges, as the statutes of these bodies do not provide for the management of higher education.

TABLE NO.13.

SOURCES OF RECEIPTS FOR DIRECT EXPENDITURE ON COLLEGIATE EDUCATION IN THE STATE DURING THE YEAR 1963-64.

Type	Central Govt.	State Govt.	Municipal	Fees	Endowments	Other sources	Total
Universities	48,19,246	14,95,663	--	4,88,360	--	--	68,03,269
Research	7,08,799	--	--	20,715	--	--	7,29,514
General cols.	2,93,298	34,76,222	1,88,806	56,74,722	--	19,60,019	1,15,93,067
Commerce colleges	14,100	1,32,866	--	4,47,458	--	--	5,94,424
Colleges for professional education:							
Education Col. and T.T.Is.	1,85,189	21,95,971	--	2,20,703	4,527	1,86,900	27,93,290
Engg.colleges	10,79,081	3,46,400	--	29,70,661	--	7,36,866	51,33,008
Law colleges	8,388	23,641	--	2,39,546	--	32,005	3,03,580
Medicine	2,50,734	14,99,694	--	31,59,745	--	1,40,167	50,50,340
Technology	--	1,92,143	--	19,621	--	--	2,11,764
Veterinary	--	2,30,215	--	34,000	--	--	2,64,215
Agriculture	--	1,11,048	--	86,659	--	--	1,97,707
Total of (e)	15,23,392	45,99,112	--	67,30,935	4,527	10,95,938	1,39,53,904
Colleges for Spl.education	47,500	3,49,243	--	17,845	--	37,749	4,52,337
Total	74,06,335	1,00,55,106	1,88,806	1,33,80,035	4,527	30,93,706	3,41,26,515

1. Source : Office of the Director of Public Instruction in Mysore, Bangalore.

The above Table shows that, of the total direct expenditure of Rs.3,41,26,515 on collegiate education, Rs.30,98,233 have been contributed by private endowments and other sources like private donations and subscriptions etc. (a little more than 9% of the total), while Central and State Governments have contributed Rs.1,74,59,441 or 51%. The rest of the expenditure is met from fees and a small contribution of Rs.1,88,806 by municipalities.

As for the over-all educational policy of the Government of Mysore towards private managements, we give below a brief summary of the discussion we had on December 21, 1965 with the Education Secretary of the Government of Mysore. The Secretary said that the Government intends to handover all grades of education to private managements; even they intend to handover the present government institutions to private bodies, if suitable and competent managements come forward. However, the private primary schools which are not being run on sound lines are being taken over by the government or the School Boards, as the case may be. The Government wants to limit its sphere of educational activities to inspection and control of standards and give away to other bodies the administration of the educational institutions, as is the practice in all advanced countries.

When asked for the motives behind this trend in the educational policy, he said that, firstly, at least part of the financial burden on the Government will be lessened and secondly, past experience had revealed that private institutions have maintained better standards and have achieved better student performance.

With reference to finances for education, the Secretary explained that during 1965-66, the last year of the Third Plan, the Government have spent 23% of the total revenue on direct expenditure on education. It is very difficult to go beyond this; still the Government feel that they have been able to provide only peripheral provisions, such as higher pay scales to teachers and the provision of better equipment to educational institutions. Now it is for the public to come forward and contribute directly to the cause of education if they feel that the deterioration in the standards of education is partly the result of low pay scales of the teachers.

While replying to the points raised during a two-day discussion on the Education Ministry's demands, Shri S.R.Kanthi said in the State Legislature on March 18, 1966, that whereas at present the administrative power in respect of primary and secondary education is vested in the Director of Public Instruction, the Government were considering a proposal to transfer this power to local self-governing agencies like panchayats, Taluka Development Boards, and District Councils.¹

1. Samyukta Karnataka (Kannada Daily), March 19, 1966.

PART - I. SECTION - III.

3. RELIGION-ORIENTED VERSUS SECULAR EDUCATIONAL INSTITUTIONS

This controversy has a long history behind it. In the government policy towards private educational institutions, along with the factor of finance, there is a second important consideration, that of religious instruction in schools and colleges. The latter aspect assumes great importance in view of India's traditional understanding of education and the present needs of working a secular state. In this context we could do no better than summarise and extensively quote the views so ably expressed by Dr Donald Eugene Smith in chapter 12 of his book India as a Secular State (Princeton University Press, 1963). (It may be noted that, for the sake of convenience, quotation marks have not been always used in this section.)

"In India as in the West, education was for many centuries closely associated with religion. William Meston was quite correct when he asserted that 'the Indian mind finds it hard to think of an education worthy of the name which is dissociated from religion. The schools of the past owed their distinctive features to what was taught in the precincts of Hindu temple and Mohammedan mosque'. One may therefore expect that education will be one of the most crucial areas in which India's commitment to secularism will have to be defined" (p.335). This has been the case in other secular states.

The Pattern of Education in British India

In the late 18th and early 19th century, diverse factors contributed to the evolution of the East India Company's educational policy: the role of the former Mughal rulers, the significant educational work carried on by Christian missionaries, and the open disagreement among the British themselves over the relative merits of Oriental and Western learning.

Early Policy Decisions : "At the beginning of the British period, elementary education consisting of the 3 R's, and religious teaching was confined to the study of classical Sanskrit, Persian, and Arabic texts and was thus also oriented towards religion". Despite the fundamentally religious orientation of traditional Indian education, a valuable experiment was undertaken by the emperor Akbar in his common education system for both Hindus and Muslims based on a purely secular syllabus.

The East India Company was at first completely unconcerned with education, but it could not long evade the traditional duty

of an Indian ruler to patronize classical learning. "Accordingly, Warren Hastings encouraged the revival of Indian learning by founding in 1781 a School of Islamic Studies known as the Calcutta Madrasa. Three years later Sir William Jones founded the Asiatic Society of Bengal in order to promote classical studies. In 1792 the Banaras Sanskrit College was established by the Government with the object of preserving and cultivating the literature, laws and religion of the Hindus. Customary stipends were also paid to Brahmin and Muslim scholars at various centres" (p.336).

Christian missionaries took the lead in establishing many elementary and secondary schools in Madras and Bengal. By the early 19th century a large number of missionary societies of different denominations were at work in India, and they all founded educational institutions. The mission schools, and later colleges, provided education on Western lines and to a large extent through the English language. Some government grants were made to missionary societies for their educational work, but these were usually quite small.

"The missionaries undoubtedly assumed that the diffusion of true knowledge on almost any subject would help to prepare the way for the acceptance of Christianity". Along with this indirect approach, there was direct instruction in Christian doctrines which was compulsory for all students. Regardless of their precise motivations, the missionaries' educational services were remarkable and some modern Hindu writers have been willing to call them 'noble bands of workers to whom India owes the beginning of English education'. In 1813 the British Parliament's directive envisaged financial aid to both Oriental and English education. But it was not until 1823 that sufficient surplus revenue was available for this purpose; the same year a committee of Public Instruction was appointed in Bengal.

The first decision of this committee was to continue the policy of leaving undisturbed the cultural traditions of Indian society. It also decided to establish a Sanskrit College in Calcutta. The Hindu reformer, Raja Ram Mohan Roy, vigorously and eloquently protested to the Governor-General that the proposed college could only be expected "to load the minds of youth with grammatical niceties and metaphysical distinctions of little or no practical use to the possessors or to the society" (p.337).

The Sanskrit College was, however, opened. Yet the arguments and example of both liberal Hindus and Christian missionaries in

support of Western education were not without effect. The committee on Public Instruction got divided into two camps: the 'Orientalists' who favoured the status quo, and the 'Anglicists', who urged the adoption of liberal education on Western lines through the medium of English.

The appointment of Macaulay in 1834 as president of the Committee turned the tide in favour of the Anglicists. Declaring that 'a single shelf of a good European library was worth the whole of native literature of India and Arabia', he was able to convince the Governor-General of his position. In 1835 the decision was made: the existing oriental institutions were to continue, but with sharply reduced grants; hence forth available public funds were to be spent in imparting "a knowledge of English Literature and Science" (p.338).

The British policy of religious neutrality in India had been declared some years before this historic decision. Macaulay dealt with this problem in his famous 'Minute on Education'. The Orientalists had argued that the study of Sanskrit and Arabic should receive special encouragement because these were the languages in which the sacred books of Hinduism and Islam were written. Macaulay noted: "Assuredly it is the duty of the British Government in India to be not only tolerant, but neutral on all religious questions", but from an educational point of view one could not justify the teaching of a barren, sterile body of learning simply because of its close connection with religion. He suggested that the principle of religious neutrality must be applied to the government's policies toward Hinduism as well as toward Christianity.

"While Macaulay's basic position was that English education was intrinsically superior, and would be vastly more productive of an improved social and material life for India, he was well aware of the secularising effect it would have. '... And this will be effected without any effort to proselytise; without the smallest interferences in their religious liberty; merely by the natural operation of knowledge and reflection'. "Indeed, Macaulay and Bentinck shared with many others the belief that a purely secular Western education would ultimately result in the Christianization of India. History has proved Macaulay mostly right as regards secularization and Westernization of the Indian elite, but wrong on the question of religious conversion.

While leaving India in 1835, Bentinck was honoured in a

farewell address presented by some of the Christian missionaries. In reply he asserted: "The fundamental principle of British rule is strict neutrality. To this important maxim, policy as well as good faith have enjoined upon me the most scrupulous observance. The same maxim is peculiarly applicable to general education. In all schools and colleges supported by government, this principle cannot be too strongly enforced. All interference and injudicious tampering with the religious belief of the students; all mingling of direct or indirect teaching of Christianity with the system of instruction ought to be positively forbidden" (pp. 339-340).

"Thus, strange as it might at first appear, India became one of the very first countries in the world to develop a system of secular public schools". In a book published in 1872, Arthur Howell argues: "But, it is, I believe, absolutely without precedent or paralleled elsewhere besides being entirely opposed to the traditional idea of education current in the East. In Europe, it is almost an axiom that the connection of any state system of education with religion is not the mere result of tradition; 'it is an indissoluble union, the bond of which are principles inseparable from the nature of education' (p.340). In Germany, e.g., religion had always been a standard subject in the elementary schools, and that the teacher's religion had to correspond to that of the majority of his pupils. The American system 'while repudiating all doctrinal or dogmatic teaching, provides everywhere for the regular daily reading of the Bible and for prayer' (p.340).

The Dispatch of 1854 The dispatch of Sir Charles Wood, dated July 19, 1854, laid the foundations of present day India's educational system, which provided for a co-ordinated system of elementary, secondary, and higher educational institutions. The policy of religious neutrality was reaffirmed. Religious instruction in Government institutions was forbidden, for as these "were founded for the benefit of the whole population of India ... the education conveyed in them should be exclusively secular".

This principle was under fire from both Indians as well as Europeans. One outspoken Christian missionary observed before a committee of the House of Lords in 1853: "While we rejoice that true literature and science are to be substituted in place of what is demonstrably false, we cannot but lament that no provision whatever has been made for substituting the only true religion - Christianity - in place of the false religion which our literature and science will inevitably demolish" (p.341). Indians, on the

other hand, found the exclusion from the curriculum of their respective religions equally distasteful, so that complaints of 'Godless education' were heard on all sides.

"A new feature of educational policy introduced by the dispatch was the system of government grant-in-aid to the private institutions. It was recognized that the government alone was financially unable to undertake the whole educational task. Government schools and colleges would provide the models, and the grants-in-aid the stimulus to encourage voluntary effort. Aided private schools had to comply with official regulations and were subject to government inspection".

These aided schools might be conducted by any religious group and the managers were at liberty to provide whatever religious instruction they desired without government interference. An educationally sound private institution would be equally entitled to government aid whether it taught the religion of the Bible, the Shastras or the Koran. The immediate effect of the grants-in-aid was that the various religious communities were unequally prepared for this new educational opportunity. At that time the missionary institutions contained four times as many pupils as the government schools. Schools under Hindu and Muslim auspices, by contrast, were few.

"It is undeniable that the system of government grants to missionary schools contributed to the propagation of Christianity... The Indian Christian who was placed in charge of a village school was expected to be an evangelist as well as a teacher. ... The educational work in itself was undoubtedly of great value, and this was what the government was supporting. But in the earlier period, the missionary school was often more important as a base for Christian evangelism" (p.342).

Exclusion of religious instruction from the curriculum of government schools was challenged and reaffirmed continually. In 1858, at the time of the transfer of power to the British crown, the Church Missionary Society urged Queen Victoria to declare Christian religious instruction as part of school curricula. The Queen's proclamation emphatically reaffirmed the principle of religious neutrality, to the disappointment of the missionaries.

"But the exclusion of religious teaching ... was also criticised on other grounds. Many British writers ... were

convinced that India's moral welfare could not be furthered without regular religious instruction-in Hinduism, Islam, Christianity, or whatever religion the pupils might profess. Arthur Howell wrote that 'it seems a tremendous experiment for the State to undertake ... the direct training of whole generations above their own creed, and above that sense of relation to another world upon which they base all their moral obligations'. ... The whole moral fabric of society seemed to be imperiled by an educational system which attempted to teach morality apart from religion".

The Commission of 1882

"The Report of the Indian Education Commission explicitly recognized the limitations and inadequacies of an educational system which excluded religious teaching". But in the Indian context the alternative of teaching many faiths in place of religious neutrality involved insuperable practical difficulties. However, the Commission recommended a text book on morality based on the principles of 'natural religion'. K.T. Telang, an Indian Member of the Commission as well as the Government of India, rejected the proposal. The Commission preferred the maintenance of government schools to aiding of privately managed institutions. Government institutions were to be gradually transferred to responsible local bodies composed chiefly of Indians. The Commission explicitly excluded missionary societies from this new role and the latter themselves were in accord with the former on this point.

"Rather inconsistently, however, the Commission envisaged the imparting of religious instruction in the institutions to be taken over by the local Indian committees, and listed 'the encouragement to religious instruction' as one of the advantages to be gained from government withdrawal". The new policy indicated was never implemented and was officially abandoned.

Grants-in-aid and Religious Instruction

The strict impartiality in grants-in-aid satisfied the requirements of the British policy of religious neutrality, but it is doubtful whether this policy met the standards of a secular state by way of separation of state and religion.

Free India and Secular Education

Having surveyed the main lines of development of educational policy in relation to religion in the British period, we have to examine the policies of Independent India. "To a great extent the

problems are the same and the solutions tried out are similar but with certain notable exceptions" (p.347).

Religious Instruction in Government Schools

The dominant pattern regarding religious instruction which emerged from the British period was twofold: there was no such teaching in government schools, and there was instruction in one religion only (that of the management) in private aided schools. A third possibility, however, was explored in several private institutions patterned after the British 'public schools', by compulsory provision of religious instruction and worship according to religions of the students in the institutions. With the attainment of Independence, this and other possibilities were actively considered.

Proposals for Religious Instruction

One of the most significant statements was made by the late Maulana Abul Kalam Azad, Minister of Education, in 1948 while addressing the Central Advisory Board of Education: India's difficulties, Azad declared, unlike those of Europe and America, were not due to materialism and rationalism, but rather to religious fanaticism. But the solution to this problem did not lie in a purely secular curriculum for government schools, for if this path were followed people would naturally try to provide religious education for their children through private sources (p.348).

Azad asserted that most of these private teachers of religion were literate but not educated, and to them 'religion means nothing but bigotry.... If we want to safeguard the intellectual life of our country against this danger, it becomes all the more necessary for us not to leave the imparting of early religious education to private sources. We should rather take it under our direct care and supervision. No doubt, a foreign government had to keep itself away from religious education. But a national government cannot divest itself of undertaking this responsibility' (pp. 348-349).

Prime Minister Nehru, however, strongly disagreed with this proposal as did the Constituent Assembly, and so article 28(1) of the Constitution declares: "No religious instruction shall be provided in any educational institution wholly maintained out of the state funds" (p.349). But this statement has

not set the matter at rest. The present policy is questioned both by official and private circles.

The late Dr John Mathai, Vice-Chancellor of Bombay University, referred, in a convocation address, to the inadequacy of general secular education and noted: 'Religion has a place in the formation of right motives which is of greater importance than is recognized in this age of the cult of intellect'. Mr S.R.Das, Chief Justice of India till 1959, declared in a public address that 'education which does not bring any spiritual enlightenment is not education at all' (p.349). Mr Das stated that education with a spiritual orientation was a vital necessity, and that religious instruction should commence early in life. Mr C.Rajagopalachari declared in 1957 that there should be no divorce between school and religion in the early training of the child. Rukmini Devi Arundale, in her contribution to a symposium on education complained: 'India's basis and roots are in religion, yet we do not allow religious education. Just because the religious spirit has deteriorated we decide to give up the whole basis of our civilization' (pp.349-350). Dr Sampurnanand, then Chief Minister of U.P., presented a Hindu religious and philosophical view of education in the same publication. "The Chief Minister saw a bright future for Indian education if it could surmount the obstacles of 'a false emphasis on secularism' and 'spurious intellectualism'. India would have to break free from the leading strings of the West, ignore the accusation of revivalism, and devote herself to the remoulding of the whole educational system on the basis of Dharma".

The growing demand for religious instruction in independent India was not at all reflected in the 1953 report of the Secondary Education Commission. The Commission pointed out the limitations of the class room approach to moral and religious teaching. The Commission approved the practice followed in some schools of holding a daily assembly of all teachers and pupils, when a 'general non-denominational prayer' is offered. But apart from this, religious instruction would have to be organized on a private basis.

The Radhakrishnan Report

The University Education Commission, which submitted its report in 1949, on the other hand, went into the subject of religious instruction in great detail. Chapter 8 of the Report

("Religious Education") clearly bears the imprint of the Chairman Dr S.Radhakrishnan's philosophical and religious convictions. The basic line of reasoning developed there is as follows: (i) dogmatic religion leads to conflict; (ii) religious conflict leads to the secular state; (iii) the secular state (held as a necessary evil) bans only dogmatic religious instruction in the state schools; and (iv) the state can and should provide for the teaching of universal religion (held as the central feature of 'the Indian view of religion'). The Report urges a syncretistic approach: 'A religion worthy of the all-embracing God must harmonise all faiths, in one universal synthesis'. The Report rejects the view that moral instruction can take the place of religion in the educational curriculum. 'The absolute religious neutrality of the state can be preserved if in state institutions, what is good and great in every religion is presented, and what is more essential, the unity of all religions'. The Report makes four recommendations: (i) all educational institutions begin each day with a few minutes of silent meditation; (ii) the lives of great religious leaders should be studied in the first year of the degree course; (iii) selections 'of universal character' from scriptures of all religions be studied in the next year; and (iv) various problems of philosophy of religion be considered in the third year (pp.252-353).

But the merits of syncretistic view of religion as a theoretical basis for the secular state are debatable and this view may not be acceptable to Muslims and Christians in India as well as to atheists or agnostics, who may say it is neo-Hinduism.

The Committee on Religious and Moral Instruction

The next official body to review the question in detail was the four-man Committee on Religious and Moral Instruction, appointed by the Government of the India in 1959 with Mr Sri Prakasa, the then Governor of Bombay, as Chairman, and one member each from Muslim and Christian communities. The terms of reference were: to examine the desirability and feasibility of providing for 'the teaching of moral and spiritual values' in educational institutions and to define the content of such instruction. The conclusion of the committee was: teaching of moral and spiritual values in educational institutions was definitely needed, and within certain limits, was quite feasible.

While the Committee was strongly influenced by the specific curriculum-recommendations made by the Radhakrishnan Commission,

it did not attempt to base these on a Vedantic "Indian view of religion". Hence its Report marks a definite advance over that of the earlier Commission. The main objective is to promote a spirit of tolerance by study of "other religions" along with one's own.

New Aspects of Religious Instruction

By 1947 a conscience clause had been included in the educational codes of many Provinces. Most of these conscience clauses provided for "opting out" - that is each pupil was expected to attend the religious and moral instruction classes given in the institution unless his parent requested in writing that the ward be excused from them, as for instance in Madras. The opting out procedure generally tended to discourage requests for exemption. Whether due to this procedure or simply because of a tolerant willingness to learn about another religion, the fact is that relatively few Hindu parents withdrew their children from such instruction. In 1948, only one out of 1,000 students of Madras Christian College had opted out and he too later withdrew his request (p.359).

"The conscience clause adopted in Travancore, on the other hand, provided for "opting in" i.e. religious instruction could not be imparted to any one without the written consent of the parent. Under this regulation there were many who declined to receive religious instruction in mission schools. This was the form of the conscience clause which was incorporated in the Constitution of India. Article 28(3) states: 'No person attending any educational institution recognised by the state or receiving aid out of state funds shall be required to take part in any religious instruction that may be imparted in such institution or to attend any religious worship that may be conducted in such institution or in any premises attached thereto unless such person or, if such person is a minor, his guardian has given his consent thereto'. When this provision appeared ... in the Draft Constitution, a conference under the auspices of the National Christian Council passed a resolution calling for the substitution of the 'opting out' procedure, the Constituent Assembly, however, retained the 'opting in' wording. In 1947 the Government of Madras amended its educational rules to include the regulation that religious instruction should not constitute an attack on any other faith, and the 'staffs, pupils and buildings of any school or college shall not be utilised for proselytization purposes'. (Rule 9-A)" (p.360). (There is a similar provision in the Mysore Collegiate Education Code of 1964

[Rule No.31]). The South Indian Christian Association condemned this amendment as an infringement of religious liberty.

"Another aspect of the problem was the demand, frequently voiced in Hindu circles, ... that Christian educational institutions be required to provide instruction in other religions for their non-Christian pupils". No such regulation has been issued by the State Governments, but since Independence difficult situations have arisen over the demand made by students for permission to conduct non-Christian worship in Christian institutions. Dr Smith holds the view that "while certain problems remain, the official policies evolved with respect to religious instruction in private schools have generally been fair and reasonable. Independent India has sought to protect the individual's freedom of conscience, yet with due regard for the rights of others to teach their faith". But some others hold the opposite view as to the secular character of India. Thus, Luthera casts doubts on the secular character of the Indian constitution.¹

State Control of Private School Administration

"The system under which the government grants-in-aid are given to educational institutions conducted by religious bodies is inconsistent with a strict interpretation of the secular state. The system involves the indirect subsidization of religion by the state and thus violates a basic principle of secularism". The establishment of educational institutions administered by religious groups is not the result of any conviction that such institutions will be able to provide better teaching than state schools. Rather, such schools are started with a primarily religious objective - to secure the opportunity for direct religious instruction and to develop a religious atmosphere and view point for the study of various subjects. That is, a religious body establishes and maintains schools in order to create a total environment which will be favourable to the promotion of its particular religious values.

On the other hand, the state which aids these institutions is motivated primarily by secular considerations. As for the state, the teaching of the young is an end in itself. The grant-in-aid system is a method of partially discharging the state's responsibility for the education of the population, within the stringent limits of its financial resources. The partnership with private agencies maximises the available educational facilities. But the state cannot ignore the effects which its actions produce: it unwittingly contributes to the realization of the religious aims of

1. V.P.Luthera, The Concept of the Secular State and India, O.U.P., 1965.

private agencies.

The basic incompatibility of the secular state with state-aid to church-operated schools is most pronounced when the latter have compulsory religious instruction. But even when this form of coercion in spiritual matters does not exist as at present under the Constitution of India, the problem for the secular state still remains. For the private agency is still using state funds to promote, propagate and enhance the prestige of its particular religious values. Hence, the first amendment of the U.S. Constitution prohibits federal financial aid to religious schools; but in 1965, the American Senate passed an act to provide for Federal financial aid to denominational primary and secondary schools in view of the inadequacy of the aid of the local and state authorities.¹

By virtue of its financial aid, the state has a right to control and inspect the aided institutions. State aid to religion is almost invariably a two-edged sword; the state frequently interferes with religion by the same action which promotes it. Stated differently, state interference is the price of state-aid. On the whole, the partnership between the state and private agencies has worked well in India. Since independence however, the basis of the partnership has been undergoing radical changes. Some state governments have adopted measures which severely limit the authority of private agencies over their institutions, while the record of some private schools has been undoubtedly bad: poor teaching, lack of discipline, abuses in the appointment and payment of teachers, misuse of school funds by unscrupulous managers, and so forth. The other factors contributing to the trend toward greater state control are: the present day strong assumption that state control makes for greater efficiency, bureaucratic demand for standardization, and the commitment of political leadership to the goal of a socialist society with an emphasis on the public sector.

Certain methods of state control (like inspection, grants, recognition, audit, prescription of qualifications of teachers etc.) over private educational institutions have long been exercised and their validity has not been questioned. But the present tendency is to go beyond these accepted methods of control and to assume new powers in the internal management of private institutions: e.g. the condition that managements include government nominees, as in Bihar and Assam. Christian organisations operating schools have expressed the fear that their religious purposes 'may be

¹ Walter Lippmann, 'U.S. Federal Aid for religious Schools', The Indian Express (Bombay edn.), April 22, 1965.

thwarted by the inclusion in the managing body of men and women who may not be in sympathy with the ideas and purposes of these institutions.' (p.363). Similarly there are many provisions regarding the appointment of heads of institutions, recruitment of teachers and their control etc., which may embarrass denominational school authorities. The educational administration being carried by the majority community of Hindus, the minority religions like Christians may very well interpret such provisions as steady encroachment in their exclusive province. The Kerala Education Bill of 1957 brought to a head the ideological and political struggle between Catholicism and communism and involved religious and caste-communities in that State.

Trends and Countertrends

A survey of educational policies of State Governments in India, since Independence, will convince one that these trends are in opposite directions: toward the nationalization of privately managed schools in some states like Kerala and Andhra, and toward the extension of the system of aided schools in others, like Maharashtra and Mysore. The important factors which restrain the zeal for nationalization are constitutional and financial considerations. However, private institutions are valuable in themselves for the success of secularism and democracy to the extent that they help maintain specific cultural values of each minority community and serve as a check against increasing state powers these days (p.371).

Current Trends of Thought on the Subject

The debate is still going on and the opinions expressed are varied and diverse. Here we refer to a few of them.

The Hindu Religious Endowments Commission

This Commission appointed by Government of India in 1960 and headed by Dr C.P. Ramaswami Aiyer made some interesting recommendations in its report submitted to the Government on May 31, 1962. Deeply concerned over the low educational level of the Hindu 'clergy' the Commission recommended that each State establish institutes for the systematic instruction of temple priests in Sanskrit, Hindu scriptures, and rituals. Also recommended was the creation of four Hindu theological colleges in the country, in which religion would be studied along with the humanities as in the colleges of divinity in the West.¹ These views are controversial in as much as they ask a secular government to take upon itself the responsibility of

1. Smith, op. cit., p. 259.

religious instruction in a particular religion.

While laying the foundation-stone of a sectarian hostel in Gulbarga (Mysore State) on April 15, 1965, proposed to be built by the All-India Madhwa Mahamandala, the Swamiji of Pejavar math made an important statement. He said that India being a democratic secular State, government cannot shoulder the responsibility for provision of religious education and so this responsibility will have to be borne by the people of the respective communities themselves.¹ It is relevant to note here that while the State has no positive role in actively furthering any particular religion, it has a negative role of controlling such of the tendencies of the private religious educational agencies as would create communal discord and hatred.

The Controversy in the U.S.

Commentator and columnist Walter Lippmann goes to the subtle levels of the problem of secular versus religious education when he says that at times it is very difficult to distinguish between secular and religious education.² According to the first amendment of the U.S. Constitution, denominational schools were not eligible for federal financial aid as the public funds could not be utilized for sectarian ends. A necessity arose to introduce a bill recommending federal aid to denominational schools in the U.S. because of inadequacy of state and local grants to these schools. The proponents of the Bill argued that it is the responsibility of the national Government also to aid schools which cater to the ever-growing need for education for the masses. Lippmann argues that denominational schools also deserve federal aid along with public schools in as much as they too prepare the students for common public examinations as do the public schools, in addition to their denominational religious instruction. Moreover they also follow the same curricula and are recognized by the Government. It means the denominational schools do equally what public schools do, and more. He further adduces two more reasons in support of his contention: First, there is a precedent of federal aid in the form of 'fringe' benefits like pupil-facilities such as transport etc., which are common for both public and religious schools. Secondly, he argues, "the boundary line between religious and non-religious instruction is in part not black and white but grey, notably in the study of history, literature and philosophy. But granting that there is a grey zone, there is also

1. Samyukta Karnataka (Kannada Daily), April 20, 1965.

2. Walter Lippmann, 'U.S. Federal Aid for Religious Schools' (Today and Tomorrow) The Indian Express (Bombay Edn.) April 22, 1965.

a great deal of education (in parochial schools as well), for example, in the physical sciences and mathematics, which is theologically neutral". Lippmann calls the Education Act of the U.S., which provides federal aid to religious elementary and secondary schools a great innovation in the field of national policy.

M.C.Setalvad's Views

In the context of emotional integration which should form the basis of secularism in India, some views expressed by Mr M.C. Setalvad, former Attorney-General, on the role of education with a secular bias in rooting out communalism are worthy of note. In his second and last Saradar Patel memorial lecture on February 1, 1966, he said: "The problems of secularism are manifold. Communalism is the most pressing social aspect which militates against a secular attitude.

"The loyalty to caste and community, in-grained for centuries in the minds of the masses and, in some ways accentuated by the attainment of Independence, hampers the efforts made by the State and its leading citizens to inculcate a Secular attitude in the minds of the people.

"Education with a secular bias can play an effective and valuable role in reducing the impact of communalism and sectarianism. But only sustained and effective co-operation between the State and the citizens can wear off narrow and sectarian loyalties":¹

Mr Setalvad hastens to add that there are provisions in the Constitution which clearly imply that religious instruction would be permissible in educational institutions which may be either aided by the State or partly maintained out of state-funds. "The Indian State has an obligation not only to permit schools to be run by religious denominations but to grant aid to them in the same manner as any other educational institutions"².

Dr V.K.R.V.Rao's views

Dr Rao, Member (Education) Planning Commission of India, emphasizes the role of educational institutions in that the secular character of Indian nationality has got to be nurtured and sustained by the educational system. He thinks that secularism

1. The Times of India (Bombay edn.), February 2, 1966. p.5.

2. Ibid.

cannot be promoted merely by changing the names of the educational institutions, unless a conducive climate for secularism is created in those institutions. The basic requirement, therefore, is the creation of a positive climate in our educational institutions that will promote mutual respect among people of different faiths and instil in them the common bond of both human fraternity and Indian nationality. To make this possible, he suggests, as did the Radhakrishnan Commission, the formulation of non-denominational and non-sectarian common courses on the basic spirit of all religions based on their comparative study; and he wants such general courses to be made compulsory for every student up to the university level.

As Mr Setalvad, Dr Rao also realises the importance of co-operation between the state and the citizen in making it possible for educational institutions to sustain and nurture secularism. "Educational institutions by themselves however cannot complete the process. Indeed their very effectiveness as carriers of the secular way of life will depend upon the general, social and political climate, in the background of which they necessarily will have to function. This means, in turn, that political parties based on communal labels should cease to exist. ... Parties apart, social and cultural life also plays an important part in encouraging or discouraging a secular outlook".¹ He thus stresses the role of political, social and cultural institutions in the society. Finally, Dr Rao underlines the importance of the role of educationists and especially teachers at all levels and says that they should be specially oriented in the importance of their role as expositors and sustainers of India's secular ideals.

1. 'Education and Secularism' in Careers and Courses (English Monthly), New Delhi, p. 113.

February, 1966.

PART - I. SECTION - III.

4. SPECIAL RELIEF AND ASSISTANCE TO UNDER-PRIVILEGED SECTIONS OF THE SOCIETY TO FURTHER THEIR EDUCATIONAL ADVANCEMENT.

In pursuance of the Constitutional safeguards, the Governments (State and Central) have drawn up schemes for the welfare of scheduled castes, scheduled tribes, other tribes and other backward classes. These safeguards are intended to raise them socially, economically and educationally to the higher general levels. To achieve this objective, it is essential that, apart from the large number of general developmental programmes for the community as a whole, additional provisions be made to cater to the special needs of these sections. In this Report we are directly concerned with the educational provisions, though other benefits may also affect the educational receptivity and achievement of these people. Some of the Constitutional provisions in this regard may be noted:

(1) Article 15 prohibits discrimination against any person on grounds only of religion, race or creed.

(2) Article 15(4) provides for making special provisions for the advancement of any socially and educationally backward classes of citizens or for Scheduled Castes and Scheduled Tribes.

(3) Article 46 enjoins upon the State Governments to look after the educational and economic interests of the weaker sections of the society, especially the Scheduled Castes and Scheduled Tribes with special care in order to protect them from social injustice and economic exploitation.

(4) Articles 330 and 338 empower the President of India to appoint a Special Officer-Commissioner for Scheduled Castes and Scheduled Tribes -- whose duty it is to investigate all matters relating to the Constitutional safeguards and to report to the President on their working. The Commissioner's annual reports are discussed in Parliament.

In this connection the Third Five Year Plan of Mysore, Vol.1.(1961) refers to para 26 of the Governor's address to the joint session of the Legislature, 1961, which summarizes in brief the Mysore Government's policy on this subject:

"The welfare of the Scheduled Castes and Scheduled Tribes has been the accepted policy of my Government. Educational facilities and economic assistance to members of these classes will

be provided in an ever-increasing manner, to enable them to take their rightful place in the life of the community. In addition to the special funds available, steps are being taken to ensure that these sections of the population receive an adequate share of the benefits accruing from all plan outlays" (p.373).

In these Plan-programmes in addition to state funds, central funds are also made available for the benefit of these communities. The total provision for these sections in the State Third Plan was estimated at Rs.440 lakhs as follows:

1) Welfare of Scheduled Castes	Rs. 325 Lakhs
2) Welfare of Scheduled Tribes	Rs. 35 "
3) Welfare of De-notified Tribes (including Lamanis and Bovis)	Rs. 30 "
4) Welfare of Nomadic and Semi-nomadic Tribes	Rs. 20 "
5) Welfare of other Backward Classes	Rs. 30 "
Total	Rs. 440 Lakhs ¹

The population of these communities in Mysore State according to the 1951 Census was as follows:

2
TABLE NO.14.
UNDER-PRIVILEGED POPULATION (IN LAKHS) IN THE STATE

	Scheduled Castes	Scheduled Tribes	De-notified Tribes	Nomadic and Semi-nomadic Tribes	Other Backward Classes
All India	553	225	--	--	--
Mysore	25.33 (31.17)	1.02 (1.92)	Est.10	Est.4	Est.72

Note : Figures in brackets relate to the 1961 (Census).

The total outlay of Rs.440 Lakhs during the Third Plan period was meant for different programmes like economic aid, educational concessions and amenities in the form of public health and sanitation. The Third Plan states that the pattern of priorities is gradually shifting with the realization that there is a need to drive towards the goal of bringing the educational and economic levels of these communities to the general standards. The Table below gives a comparative indication of this shift in priorities:

1. Government of Mysore, Third Five Year Plan, Vol.I, 1961, p.374.

2. Ibid, pp.374-386.

TABLE NO.15.¹PRIORITIES IN II AND III PLANS IN CONNECTION WITH BENEFITS TO UNDER
PREVILIGED PEOPLE

Programmes of	Percentage of provision to total	
	Second Plan	Third Plan
Education	24	50
Economic uplift	16	33
Housing and other schemes	60	17
Total	100	100

From the above Table it is apparent that the shift in expenditure is towards education. Special facilities are being given to pupils belonging to the Scheduled Castes and Scheduled Tribes. Education in all grades of institutions is free to these classes. They are exempted from payment of admission, tuition and examination fees. Poor and deserving pupils studying in middle and high schools are exempted even from the payment of sports and reading-room fees.

With a view to increasing the enrolment of the Scheduled Caste and Scheduled Tribe children of the school-going age, an educational drive has been launched throughout the State, since 1959, at the beginning of each academic year. Clothes, books, pencils and slates are distributed to poor and deserving children seeking admission to primary schools. To attract students to middle and high schools, hostels at government cost were started throughout the State at Taluk Headquarters and other needy places. In addition, liberal grants are being made available to aided hostels. During 1959-60, there were 12 government and 80 aided hostels with 853 and 2,656 boarders respectively belonging to Scheduled Castes.² By 1961 there were 117 Government hostels with 3,000 boarders. The present policy is to encourage these students to stay in general hostels.

Liberal provision for the award of scholarships to the students of these classes is also made in addition to the free-studentship concession. The following are the different types of scholarships and other educational concessions in Mysore State.³

1. Government of Mysore, Third Five Year Plan, Vol.I, 1961, p.374.
2. Mysore 1951-61 (Department of Publicity and information, Government of Mysore, Bangalore), 1961 p.141.
3. Handbook on Scholarships and other Educational Concessions to Students of Mysore State, Government of Mysore Education Department, 1964.

1. GENERAL FREESHIPS

(I) Primary Education : Education was made free for all from the year 1959-60 in all primary standards up to standard VII run by the Government and by District and Municipal School Boards. In aided schools, managements are authorised to levy fees.

(II) Secondary Education : Secondary education has been made free for the children of all persons whose annual income from all sources does not exceed Rs.2,400/- per annum. The loss of fee income to managements on this account is being met by Government. These free-ships are restricted to tuition fees only of students of standards VIII to X in high schools. The Mysore Government announced on January 28, 1966, through the Governor's address to the Legislature, its decision to give free secondary education for all from 1966-67.¹

(III) Collegiate Education : Freeships are awarded in the arts, science, and commerce colleges, government as well as aided, as follows:

- i) 25% of the strength of boys in P.U.C. classes
- ii) 30% of the strength of boys in Degree classes
- iii) 50% of the strength for girls both in P.U.C. and Degree classes.

These percentages of freeships include freeships attached to scholarships and also apply to students studying in post-graduate classes. 50% of the freeships may be split into half-freeships. The students whose parents' income is below Rs.1,200/- per annum will be eligible for full freeships and those whose income is between 1,200 to 2,400 p.a. may be awarded half-freeships..

(IV) Technical Education : Conditions are the same as for other courses except that the number of full freeships is 30% of the strength of the college and as many full freeships may be converted into half-freeships as considered necessary by the freeship committees of the institutions.

2. GENERAL SCHOLARSHIPS

Poverty-cum-progress scholarships. The number of such scholarships is limited by the budget provisions in any particular year.

(a) Secondary Schools : Awards are made at the rate of Rs.6 per month tenable for 10 months in a year for students whose

1. The Times of India, January 29, 1966.

parents income is Rs.1,200 or less p.a. (By an order of the Department of Education issued on February 15, 1966, it is decided to give free secondary education for all but the present poverty-cum-progress scholarships/^{are} discontinued.¹)

(b) Colleges : (Arts, Science, Commerce). The award is made at the rate of Rs.10 for P.U.C. students and Rs.15 for the degree class students tenable for 8 months in a year. Students whose parents income is Rs.2,400 or less p.a. are eligible.

(c) Technical Institutions : Engineering Colleges

(i) The number of scholarships in each institution shall be 15% of the total students minus the number of scholarships to be reserved for Scheduled Caste and Scheduled Tribe students.

(ii) Degree level : At the rate of Rs.25 p.m; Diploma level @ Rs.15 p.m. for 10 months in a year. Eligibility as in (b).

(iii) 30% seats are reserved for Other Backward Classes for admission.

3. FREESHIPS TO SCHEDULED CASTES AND SCHEDULED TRIBES STUDENTS

Secondary Schools : Exemption from payment of the following fees: (1) tuition and admission fee; (2) medical fee; (3) audio-visual education fee; (4) examination fee; (5) special betterment fee. The conditions are that the students should belong to Scheduled Castes or Scheduled Tribes, and that the annual income of the parents does not exceed Rs.2,400 p.a.

Colleges : All Scheduled Castes and Scheduled Tribes students studying in colleges, who are not in receipt of Government of India scholarships, are exempted from payment of tuition, laboratory and examination fees etc.

Technical Institutions : All Scheduled Castes and Scheduled Tribes students get the following concessions: (i) 18% of the seats are reserved for them for admission; and (ii) they are exempted from the payment of tuition and examination fees.

4. SCHOLARSHIPS TO SCHEDULED CASTES AND SCHEDULED TRIBES STUDENTS

(a) Primary Classes : The rate varies from class to class and between area to area. E.g., in ex-Mysore the rate is Rs.3.p.m., in

1. Sanyukta Karnatak (Kannada Daily), February 16, 1966.

Bombay Karnatak, Rs.4 to 5 p.m., and in Hyderabad Karnatak, Rs.4 to 10 p.m.

(b) High Schools : Rs.7.50 p.m. for 10 months.

(c) Colleges : In ex-Mysore area the rates are Rs.150 and 200 p.a., respectively for P.U.C. and Degree classes, subject to the condition that the students parents' income does not exceed Rs.2,400 p.a. In Bombay Karnatak area the rate is Rs.25 p.m. for 12 months, i.e. 300 for both P.U.C. and Degree classes, subject to the condition that these student parents' income does not exceed Rs.3,600 p.a.

(d) Technical Institutions : The number of Scheduled Caste and Scheduled Tribe scholarships is fixed at one for every 60 students, the rates being for degree level, Rs.25 p.m. and for diploma level, Rs.15 p.m., for 10 months in a year.

5. OTHER SCHOLARSHIPS

There are special schemes of scholarships for: (i) children of government servants who die while in service or sustain serious injuries; (ii) children and dependents of displaced goldsmiths; (iii) children of political sufferers; (iv) children and dependents of service personnel in the Defence Service and of ex-servicemen; (v) scholarship to physically handicapped students; (vi) educational loans of the State Government; (vii) merit-cum-means (plan scheme) scholarships, private endowment scholarships; and (viii) concessions to Scheduled Caste and Scheduled Tribe students from the Social Welfare Department of the State Government.

6. GOVERNMENT OF INDIA SCHOLARSHIP SCHEMES

In addition to the above, the Central Government grants financial help in the form of: (i) National Loan Scholarships; (ii) National Scholarships for post-matric studies; (iii) Government scheme of merit scholarships for post-graduates studies in humanities and sciences; (iv) scheme of merit scholarship for children of primary and secondary school teachers; (v) scholarship for the physically handicapped; (vi) Government of India post-matric scholarships for Scheduled Castes Scheduled Tribes and Other Backward Classes students for studies in India; (vii) merit-cum-means scholarships.

For the award of most of these scholarships, conditions are laid down so that only the deserving pupils get the benefit and that usually a student gets only one scholarship. The Government's policy here is liberal and encouraging. But it is the experience of some

heads of institutions that either the benefits are still inadequate in the context of greater need or even the present facilities are misused, may be, unknowingly.

For instance, Mr R.Y.Dharwadkar holds the view that "mere showering of financial aid can neither prepare the necessary psychological attitudes, nor devotion to studies in these (Scheduled Castes and Other Backward Classes) students"¹. He feels that these students, in most cases, are the first generation to attend colleges without any body at home to guide them and perhaps many suffer from an inferiority complex and so remain absent from classes. The possible remedy, as suggested by him, lies in the way senior teachers take these students into confidence and help them surmount whatever difficulties they may be facing. There is a long standing need of students, viz. counselling in Indian colleges on the American model, which demands attention. It is only after some such facilities are provided that the present benefits would yeild the intendend results.

Mr H.R.Karnik, principal of a college which was started by the noted Scheduled Caste leader Dr B.R.Ambedkar with the sole objective of catering to the needs of Scheduled Caste students, narrates his experiences of how the college did as well as others in the initial stages with morning classes, when students were mostly earners, advanced in years, mature in thought, and serious in disposition. In due course the students of this college came directly from high schools and with all facilities like freeships and scholarship, but the performance and achievement levels of the students declined. Mr Karnik attributes this deterioration to the social and economic background of these under-privileged castes, and says that mere freeships and scholarships alone will not help much in this direction. The social and economic status of the families of these students needs to be improved: "Education cannot function in a vacuum. It is ultimately connected with social and economic realities These people still live in sub-human conditions. The facilities provided by the college are not supplemented by amenities at home It is, therefore, clear that Scheduled Caste students will be able to improve themselves only when there is a corresponding improvement in their social and economic status. Amelioration of social and economic conditions of the Scheduled Castes is the sine qua non for their intellectual advancement. The question of the educational advance of the so-called Scheduled Caste students,

1. R.Y.Dharwadkar, Principal, J.S.S. College, Dharwar, Trends and Problems in College Education in India in seminar on college education for principals of colleges in India and Nepal, under the sponsorship of Harvey Mudd College, Claremont and Monteith College, Detroit, 1964, p.27.

therefore, is not merely an academic problem; it is essentially a human problem, and democracy will be an empty shell if social justice and economic security are not ensured to every individual"¹.

Criteria of Social And Educational Backwardness

The major difficulties faced by governments, central and state, in their policy of special encouragement to the under-privileged sections of the community arise because of the fact that backwardness in Indian society is still judged in terms of traditional factors like religion and caste as against the modern criterion of economic class. Even the framers of the Indian Constitution were not free from this kind of thinking; and before them, in the days of British rule, the classification of backward communities was based on caste and tribal status. Dr Donald Smith also points out that many of the hereditary Indian princes enforced untouchability in their territories, and in some States the untouchables were not permitted to enter the same school with high caste children².

The legal system of British India produced drastic changes in the traditional working of the caste system. One of the Government administrative measures concerned the admission of untouchable children to schools. In 1858, the Government of Bombay resolved that all government schools would be open to all classes of its subjects without distinction; in 1923, the Government resolved that no grants would be paid to any aided school to which untouchable children were denied admission. As in any situation in which social mores are involved, implementation lagged behind official policy to a considerable degree. The significant point is that at a relatively early date these policies were debated, affirmed, and adopted.

But it was not enough to secure the untouchables' legal rights; centuries of social and economic oppression had left these castes in circumstances which called for more positive measures of aid. In 1878, Chatfield, the Director of Public Instruction in Bombay, initiated the policy of allowing special concessions in fees to the children of these castes in primary schools. This policy was gradually adopted in other parts of the country, and fee concessions and scholarships were also extended to secondary school and college students³.

The basic lines of the present policy were drawn up, thus,

1. H.R. Karnik, Principal, Siddharth College of Arts and Science, Bombay. Problem of Education of the Scheduled Castes, ibid, pp. 45-46.
2. Donald E. Smith, India as a Secular State, Princeton University press, 1963, p. 299.
3. Ibid, p. 307.

during the British regime, but Independence brought with it greatly increased opportunities for social reform through legislation¹. The relevant Constitutional provisions have already been referred to. In December 1959 the Government of India sent a circular to the State Governments asking them not to include any reference to caste or sect in registers or forms used for the purposes of the public service and judicial proceedings. In September 1960 a similar circular requested the deletion of references to caste or sect in application forms for admission to schools, colleges, and universities. In both circulars an exception was made with respect to the Scheduled Castes and Scheduled Tribes in order to give effect to the facilities and reservations for them. The general reaction to these steps was very favourable; they were interpreted as attempts to further implement the principles of a secular state. However, the Backward Classes Associations immediately protested for fear of losing concessions. There is a profound contradiction between the objective of a casteless society and the method of elevating the backward people on a caste-basis².

Some people even went to the extent of questioning the governmental policy of extending the special facilities to backward classes beyond the initial constitutional provision for 10 years. The Central Government has already effected extension up to 1970. Despite such criticisms, some persons in official circles are urging not only the continuation but also extension of this system. A study of, e.g., reports of, and reactions to, the recommendations of the Backward Classes Commission, and of the Mysore Backward Classes Committee will prove this point.

The Backward Classes Commission

On January 29, 1953, the President of India appointed the Backward Classes Commission under article 340(1) of the Constitution. This Commission submitted its report on March 30, 1955. The Commission was required:

"To investigate the conditions of socially and educationally backward classes within the territory of India and the difficulties under which they labour, and to make recommendations as to the steps that should be taken by the Union or any State to remove such difficulties and to improve their condition" (Art. 340 (1)).

1. Donald E. Smith, India as a Secular State, Princeton University Press, 1963, p.304.
2. The Hindu Weekly Review, April 25, 1960; The Hindu, September 28-29, 1960.

According to the Commission, the relevant factors to consider in classifying backward classes were their traditional occupation or profession; the percentage of literacy; the estimated population of the community; the distribution of the various communities throughout the State or their concentration in certain areas; the social position which a community occupies in the caste hierarchy; and its representation in government service or in the industrial sphere (p.4)¹. According to the Commission, the causes of educational backwardness in the socially and educationally backward communities were:

- (1) Traditional apathy for education on account of social and environmental conditions or occupational handicaps.
- (2) Poverty and lack of educational institutions in rural areas.
- (3) Living in inaccessible areas.
- (4) Lack of adequate educational aids, such as free studentships, scholarships and monetary grants.
- (5) Lack of residential hostel facilities.
- (6) Unemployment among the educated which acts as a damper on the desire of the backward class members to educate their children; and
- (7) Defective educational system which does not train students for appropriate occupations and professions (p.107.²)

The Commission realised that, in substance, the problem of the backward classes is really the problem of rural India (p.55)³. After having considered many criteria for determining backwardness of several communities, the Commission ultimately decided to treat caste status as an important factor for the purpose, and on that basis it prepared a list of backward communities. The Commission also recommended that in all science, engineering, medicine, agriculture, veterinary and other technical and professional institutions 70% of the seats should be reserved for the qualified students of the backward classes till such time as accommodation can be provided for all students eligible for admission (pp.119 and 125)⁴.

1. Quoted in All India Reporter 1963, Supreme Court, V.50 C. 101.

2. Ibid.

3. Ibid.

4. Ibid.

It is, however, significant that the Chairman of the Commission, Kaka Kalelkar, while signing the Report confessed to a feeling of grave dissatisfaction with the approach adopted in the Report in determining backwardness of communities under article 15(4). He wrote: "My eyes were, however, opened to the dangers of suggesting remedies on caste basis when I discovered that it was going to have a most unhealthy effect on the Muslim and Christian sections of the nation".¹ He added that the said consciousness gave him a rude shock and drove him to the conclusion that the remedies suggested by the Commission were worse than the evil it set out to combat: "If we eschew the principle of caste, it would be possible to help the extremely poor and deserving from all communities care, however, being taken to give preference to those who come from the traditionally neglected social classes"².

The Central Government did not feel satisfied with the approach adopted by the Commission in determining backwardness under Article 15(4). The memorandum issued by the Government of India on the Report pointed out that the caste system is the greatest hindrance in the way of our progress towards an egalitarian society, and the recognition of specified castes as backward may serve to maintain and even to perpetuate the existing distinctions on the basis of caste. If the entire community, barring a few exceptions, has thus to be regarded as backward, the really needy would be swamped by the multitude and hardly receive any special attention or adequate assistance. Further investigation was obviously indicated for evolving positive tests and criteria. In the meanwhile, instructions were issued by the Central Government to the State Governments requiring them to render every possible assistance and to give all reasonable facilities to the backward classes according to their existing lists and also to such others who in their opinion deserve to be considered as socially and educationally backward in existing circumstances.

The Government of India in their communication dated April 24, 1962, to the Mysore Government on the subject of reservation in terms of article 15(4) stressed that a uniform policy in this regard should be followed and added that the All-India Council for Technical Education had recommended that the reservation for Scheduled Castes and Scheduled Tribes and Other Backward Classes may be up to 25% with marginal adjustment not exceeding 10% in exceptional cases. Hence the Central Government's suggestion that the reservation should not exceed 35% in any case.

1. Quoted in All India Reporter 1963, Supreme Court, V.50 C.101.

2. Ibid.

The Report of the Commissioner for Scheduled Castes and Scheduled Tribes

It is also relevant to note here the Report of the Commissioner for Scheduled Castes and Scheduled Tribes for 1959 based on a pilot survey made by the Deputy Registrar General of India with the help of the 1951 census materials. The object of the survey was to find out whether occupation could be adopted as a suitable basis for determining social and educational backwardness. The survey indicated that it would be possible to draw up a list of socially and educationally backward occupations on the basis of:

(i) Any non-agricultural occupations in any State of India in which 50% or more of persons belonged to the Scheduled Castes and Scheduled Tribes; or (ii) any non-agricultural occupations in which literacy percentage of the persons is less than 50% of the general literacy in the State. In his Report, the Commissioner had adversely commented on the classification made by the State of Mysore in their order dated July 31, 1962 under article 15(4).

Especially in Mysore State, this issue of determination of backward classes, and of special concessions for them, has assumed a complex nature. While there is a general clamour for being included in the backward classes' list to avail of concessions the higher castes, or classes are suffering under a feeling of persecution that the majority communities are using their political power to further their own selfish interests. It is believed that the Government has yielded to communal pressure-groups¹.

Since 1958, the Government of Mysore have been trying to make special provision for the advancement of socially and educationally backward classes and every time an order has been passed on the subject, its validity has been challenged by writ-petitions. The present order is thus preceded by five others.

(1) On July 26, 1958, the State issued an order that all communities, excepting the Brahmin community, fall within the definition of educationally and socially backward classes and Scheduled Castes and Scheduled Tribes, and provided for them reservation of 75% of seats in educational institutions. For the Scheduled Castes and Scheduled Tribes the percentage of reservation was 15 and 3 respectively and this has been maintained in all the subsequent orders. The High Court of Mysore quashed this communal G.O. in writ petition Nos. 369 to 370 etc. of 1958.

1. Srinivas M.N., Caste in Modern India, Asia 1962, p. 2.

(2) In 1959 two separate orders were passed by the State viz., ED.79 TGL 59 dated May 14 and ED 79 TGL 59 dated July 22. The first order listed 164 communities representing 95% of the State's population as socially and educationally backward which included Muslims, Indian, Christians, Sikhs and various castes and sub-castes of Hindus, except Brahmins, Baniyas and Kayasta among Hindus, and Parsees and Anglo-Indians. 65% of seats were reserved for these communities of which 20% were meant for Scheduled Castes and Scheduled Tribes. The second order grouped all Other Backward Classes in 14 groups according to their degree of backwardness and determined the percentage reservation of each group. Both of these orders were challenged in the Mysore High Court in the case of Ramakrishna Singh Ram Singh vs. State of Mysore¹. The court quashed the orders and held:

"... Thus while purporting to make a provision for socially and educationally Backward Classes of citizens under article 15(4), it (State) cannot make provision for classes who do not come within that class. Such an act would amount to non-compliance with the terms of the Constitution and would be a fraud on the Constitution. ... Again, if it is found that the so called provision for socially and educationally Backward Classes does not in effect benefit such classes, then also it cannot be justified under article 15(4).

"When an order, in fact, debars boys of different groups from getting any seats above the number of prescribed seats for the Backward Classes, it instead of benefiting them, prejudices their fundamental rights and would be bad"².

The Mysore Backward Classes Committee

The State then appointed a committee, on January 8, 1960, called the Mysore Backward Classes Committee with Dr R.Nagan Gowda, M.L.A., as its Chairman and with the following terms of reference:

"1. To suggest the criteria to be adopted in determining which sections of the population in the State should be treated as socially and educationally backward;

"2. To suggest the exact manner in which the criteria thus indicated should be followed to enable the State Government to determine the persons who should secure such preference, as may be determined by the government, in respect of admissions to technical institutions and appointment to Government services".

1. A.I.R. 1960 Mysore 338.

2. Ibid.

(3) The Committee was requested to submit its report as early as possible and was also requested to make an interim report very early on the question of reservation in government services, as there was a pressing need to fill up vacancies. The Committee made an interim report on February 19, 1960 and based on the same, the State Government passed three orders. Order No.GAD 7 ORR 60, dated March 1 1960 was for the preparation of a list of backward classes for purposes of recruitment to the state services. Order No.LLH 216 MMC 60 dated June 20, 1960 accepted the interim list and reserved seats in the government dental and medical colleges for these communities at the percentages of 18 for Scheduled Castes and Scheduled Tribes, 22 for Other Backward Classes, the unfilled seats of Scheduled Caste and Scheduled Tribe going to Other Backward Classes. The remaining 60% was treated as open-merit pool. The same provisions had also been included in Government order No.ED 60 TGL 60 dated June 9, 1960 relating to technical colleges and institutions in the State. These two orders were challenged in 50 writ-petitions in the High Court of Mysore¹ in January 1961, assailing the two orders on the ground that they infringed Constitutional provisions and that the procedure adopted by the Selection Committees were mala fide. While quashing the orders, the Court laid down the exact manner in which the list of selected candidates should be prepared wherein the reservation is meant as a guaranteed minimum, and not the maximum, in the course of a general competition among all categories of citizens. In the course of the hearing of these writ-petitions, various communities, such as Lingayat, Bunt, Balija, Sourashtra, Ammakadaga, Gudigara etc., made representations through their caste-organizations that they have been wrongly omitted from the list and adduced reasons of their own for their inclusion in it.

(4) When the final report of the Backward Classes Committee was received in May 1961, the Government passed an order No.156 TGL 60, July 10, 1961, taking into consideration the recommendations of the Committee, with a few modifications, as also the directions of the judgement referred to above. The Committee had come to the conclusion that in the present circumstances the only practicable method of classifying the backward classes in the State was on the basis of castes and communities, and set out two criteria for determination of backwardness. These were: (i) social status accorded to a community in general (apart from individuals), in the general social life, should be regarded as indicative of social backwardness. And (ii) the percentage of students from each of these communities in the last three classes of high schools in the State during 1959-60, as compared with the State average in those classes.

1. S.A. Partha Vs. The State of Mysore, All India Reporter, 1961 Mysore 220.

for that year, should be regarded as indicative of educational backwardness of a community. This approach, according to the Government, was realistic and practicable. But on the question of the list proposed by the Committee, the State made some variations. The Committee had listed Lingayats, Bunts, Ganigas, Satanis, Nayars and Parsees as forward communities as the education test rate was about seven per thousand for these communities. The order held that Lingayat, Ganigas and Bunts be treated as backward (their literacy test rate was 7 per 1,000), but the Satanis, Nayars and Parsees, whose average in education test was also 7 per 1,000 were not treated as backward. The committee had bifurcated the Other Backward Classes into two categories, viz., backward and more-backward and had recommended reservation of 50% with a break up of 28% for Backward Classes and 22% for More Backward Classes, in addition to 18% for Scheduled Castes and Scheduled Tribes, which meant a total of 68% reservation. The Government rejected this proposal on the ground that such a large percentage of reservation would not be in the larger interests of the State. Accordingly, 48% was fixed as total reservation: 30% for Other Backward Classes (16% for Backward classes and 14% for More Backward Classes) and 18% for Scheduled Castes and Scheduled Tribes. Eighty one communities were listed as backward and 135 as More Backward in the annexure to the said order.

(5) On July 31, 1962, the Government passed an order superceding all previous orders on this subject. According to this order, the percentage of reservation was raised to 50 for Other Backward Classes with a break up of 28 and 22 respectively for Backward Classes and More Backward Classes, in addition to 18% for Scheduled Caste and Scheduled Tribes. This meant a going back on what the Government had said in the order of July 1961, and accepting the recommendations of the Committee. This time again 23 writs were filed before the Supreme Court of India in 1962 contending that the classification made is irrational and the reservation of 68% is a fraud on Article 15(4)¹.

The Supreme Court considered the sociological, social and economic factors involved in the issue in great detail and in the process the previous actions of the Government and the High Court judgements came in for scrutiny and censure. The Court held that the Nagan Gowda Committee had virtually equated classes with castes. They said that while viewing a community as backward the proper test would be, not to compare it with most advanced community, but to consider whether in the matter of their backwardness they are

1. M.R. Balaji and others Vs. the State of Mysore, All India Reporter, 1963, Supreme Court V. 50 C. 101, p. 649.

comparable to Scheduled Castes and Scheduled Tribes. While agreeing that the problem of determining who are socially backward classes is a complex problem, the Court held that in addition to caste, occupation and economic condition also should be considered "Sociological, social and economic considerations come into play in solving the problem, and evolving proper criteria ... is obviously a very difficult task; it will need an elaborate investigation and collection of data and examining the said data in a rational and scientific way. That is the function of the State which purports to act under article 15(4)"¹.

As for educational backwardness, in the present circumstance the Court said that, including such communities in the backward list as have a percentage nearer the State average was too high a requirement, and so it recommended a percentage less of than 50% of the state average of the literacy percentage as determined by the Committee. In view of this, the categorization of Other Backward Classes as Backward Classes and More Backward Classes could not be sustained. Therefore, the Court held that backwardness in terms of Art. 15(4) must be social and educational. Reservation up to 68% was held as unreasonable use of power vested by the Constitution and the State Government was directed to "strike a reasonable balance between the several relevant considerations" of its enthusiasm to help uplift the down-trodden and its responsibility toward considerations of national interest and the interests of the community or society as a whole. While quashing the impugned order, the Court opined: "The context, therefore, requires that the executive action taken by the State must be based on an objective approach free from all extraneous pressures. The said action is intended to do social and economic justice and must be taken in a manner that justice is and should be done"².

(6) The Present Position

Government order No. ED 75 TGL 63, dated July 26, 1963 on the subject of classification of Backward Classes in the State for purposes of article 15(4) of the Constitution and reservation of seats in technical and professional institutions supercedes all previous orders and is the result of the experiences of several previous attempts and the several High Court and Supreme Court decisions. Caste is no more held as a basis of backwardness. "... Pending such elaborate study and investigation of the problem, Government consider that the classification of socially and educationally backward classes should be made on the following basis:

1. Ibid.
2. Ibid.

(1) Economic conditions; and (2) Occupation".

It is held that a family whose income is Rs.1,200 per annum or less can be regarded as economically backward and the following occupational categories are listed as contributing to social backwardness: (1) actual cultivator; (2) artisan; (3) petty business man; (4) inferior service; and (5) any other occupations involving manual labour. As for educational backwardness the order presumes that the persons engaged in the occupations listed above are also in a low position with regard to education. Hence to claim benefits as a backward candidate, a person has to fulfil both the conditions. As for reservation of seats in technical and professional colleges and institutions, the Government have fixed 30% for Backward Classes and 18% for Scheduled Castes and Scheduled Tribes as a guaranteed minimum. The conditions governing reservation in government recruitments under article 16(4) are similar.

In our discussion on December 21, 1965 with the Secretary, Education Department, Government of Mysore, we asked him whether Government has taken up the elaborate study and investigation of the problem of classification of the backward classes, as promised in the latest order referred above. He replied in the negative saying that the latest order has stood the scrutiny of courts and is also held by the people as reasonable as it is based on economic and occupational criteria. The Government do not want to disturb the status quo.

Though the Supreme Court had held that along with caste other criteria may be considered, the Government of Mysore have given up caste as a criterion in the determination of backwardness and the Education Secretary explained how caste and economic criteria could not be combined, if the objective is to help the really poor.

In the course of the survey of educational institutions, it was brought to our notice that many parents and guardians produce false certificates of their income in order to secure financial concessions to their wards. We asked the Education Secretary whether the previous criterion of caste was preferable to the present criteria of income and occupation, in determining backwardness, as it is very difficult to conceal one's caste. His reply was an emphatic No; he maintained that dishonest people may make false statements of caste also. He gave past, concrete cases to prove his point.

The position of the Central Government on the issue was made clear by Shri R.M.Hajarnavis, Minister for Law and Social Security, in the Lok Sabha on November 25, 1965, while replying to the discus-

ssion on the Report of the Backward Classes Commission. He said that in view of the judgement of the Supreme Court of India, the Government of India has decided to accept the economic basis in place of the caste basis, while determining the backwardness of communities. Already, 8 States had switched over to this principle, and the Centre was trying to persuade the remaining States to follow the same principle. However, he said, the Centre could not enforce its decision on the States. He went on to add that if we intend that caste-system should not be perpetuated and the vested interests not allowed to crop up, then we have to give up the method of determining backwardness on caste-basis. He agreed that it had not been possible to do much for the progress of the backward classes.

The public response, especially of the higher strata, to this change of policy is one of appreciation and satisfaction. A leading Kannada Daily of Hubli, Samyukta Karnataka wrote immediately an editorial captioned 'Backward Classes' in its issue dated November 28, 1965, on Shri Hajarnavis's statement. The editorial termed the policy as progressive and congratulated the Government for having come forth with this revolutionary change in policy and for having chosen the correct path in eradicating caste-consciousness.

But the above editorial is not against the practice of reservation for the backward classes; in fact it expressed its concern at the slow rate of progress of these communities. Opinions of a radical nature were expressed by The Indian Express (Bombay Edition) in its editorial of January 13, 1966, under the title 'Accent on Merit', welcoming a suggestion by the Union Health Minister, Dr Sushila Nayar. She had expressed the opinion that there should be no reservations in medical colleges on a caste basis. What the country needs is good doctors, for which purpose merit should be the only consideration in selecting candidates for admission to medical colleges; but because of Constitutional safeguards for Scheduled Castes and Backward Classes, this healthy principle could not be applied. While agreeing to safeguards in the initial stages, the editorial questions the wisdom of extending such privileges to admission in colleges. It goes further and says, that the nation will slide back, instead of advancing, if merit is disregarded. The interests of the nation demand that the best men should man the most important jobs. Dr Nayar's suggestion can be equally applied to admissions to engineering colleges and other technical institutions. "There is a growing feeling that reservations of all kinds are bad since they not only ignore merit but create a feeling of separateness. If continued indefinitely they

are likely to retard national integration. However, reservations cannot be given up completely for some time because the classes concerned attach considerable importance to them. But where admissions to medical, engineering and other higher technical institutions are concerned, reservations can in no way help the 'Backward Classes' and are definitely bad for the country as a whole"¹.

1. The Indian Express (Bombay edn.), Editorial - 'Accent on Merit' January 13, 1966.

PART - II. ANALYSIS OF THE DATA

The Research Assistant visited in all two hundred and ten educational institutions in the three districts of Dharwar, Belgaum and Mysore, for collection of the data for the research project and to gain a firsthand knowledge of the working of these institutions. The following Table indicates the grades, the types of management and districts to which the institutions studied belong. An effort was made to include, in a broad way, all grades and types of institutions run by different agencies -- government, semi-government and private.

Though our objective was mainly to study the correlation between the communal or casteist feelings and private educational institutions, we included in the survey the study of government and semi-government educational institutions for two reasons. Firstly, we thought that the study of both the latter may give rise to findings which will serve as a background against which to study the private ones and secondly, the phenomenon of communalism or casteism may be present even in semi-government and government institutions. It is evident from the Table on page 73 that, of the total of 210 institutions, we have selected only 25 pre-primary and primary schools for study though actually the total number of primary school in the three districts is greater than the number of colleges and secondary schools put together. The reason for the selection of a small ^{sample} is that most of the primary schools are run by either the Government (as in Mysore District) or by the local-self-governing agencies like District School Boards and Municipal School Boards (as in case of Belgaum and Dharwar Districts). The role of private bodies goes on increasing as we go from the primary to the collegiate level and accordingly we have increased the sample of study in case of secondary and collegiate educational institutions. We will indicate the percentage of the sample to the total number of institutions in these districts in appropriate sections of this part of the Report. It may also be pointed out that in case of primary and secondary education, we have covered, for want of time, only two districts of Dharwar and Mysore, without much loss to the study as the pattern of educational facilities in Dharwar and Belgaum Districts is similar. But in case of collegiate education, we had to include Belgaum District as a premier private body, which runs most colleges in Dharwar District, has its headquarters in Belgaum and also runs majority of colleges in Belgaum District. However, one secondary educational institution in Belgaum (a primary teacher training institute) was studied as a sample of

TABLE NO.1.
TOTAL NUMBER OF INSTITUTIONS STUDIED

Managements Grade	Government			Semi-government			Private			G.Total
	DWR.	BM.		DWR.	BM.		DWR.	BM.		
		MY.	Total.		MY.	Total.		MY.	Total.	
a) <u>Primary</u>										
1 Pre-Primary		-	-	1	-	-	7	-	3	10
2 Primary		-	-	2	-	-	6	-	6	12
3 Total of (a)		-	-	3	-	-	13	-	9	22
										25
b) <u>Secondary</u>										
2 General High School		-	5	7	9	16	25	63	-	21
4 Professional Schls.		-	-	4	-	-	-	13	1	2
- Special Schools		-	-	-	-	-	-	5	-	1
6 Total of (b)		-	5	11	9	16	25	81	1	24
										106
c) <u>Collegiate</u>										
2 Tech. Institutes		-	2	4	-	-	-	2	-	2
- General Colleges		-	1	1	1	2	3	5	4	13
3 Professional Cols.		1	-	4	2	-	2	2	4	3
- Special Colleges		-	1	1	-	-	-	-	1	1
- Tech. Colleges		-	-	-	-	-	-	1	-	2
5 Total of (c)		1	4	10	3	2	5	10	8	10
										28
Grand Total	14	1	9	24	12	18	30	104	9	43
										156
										210

Note :- DWR = Dharwar District; BM = Belgaum District; and MY = Mysore District.

institutions working under a Christian educational-cum-religious body which is included in the survey as one of the six case studies.

Rural and Urban Educational Institutions

Of the total 210 institutions studied, 28 are situated in rural places whereas 182 are situated in urban* places. Care was, however, taken to cover majority of institutions from all talukas of the districts under study. The Table on page 78 shows the distribution of the 210 educational institutions visited according to the place of their situation, management type, and levels and grades of education in the respective districts.

As Table No.2 indicates, but for a single exception, primary educational institutions in rural areas were not studied. The reason is that almost all rural primary schools are run by the Government or the school boards. Only a few rural private primary schools are run by individual teachers, without any managing bodies, and therefore the study of such schools held no promise for our purpose. The Private Primary School Committees, so famous till recently, are going out of existence since the Government has taken upon itself the responsibility of providing primary education even to the tiniest village. The private primary schools in urban areas, on the contrary, are, in most cases, maintained by educational societies which also run secondary and collegiate institutions. Hence our interest in the study of urban primary schools, though only with a very small sample.

The Table also shows that 26 secondary schools studied in the two districts are situated in rural towns which could not hope for the facility of secondary education only two decades ago. Though still inadequate as compared to increasing demand for secondary education, the present trend of increasing rural secondary schools is nothing short of a revolution in that, after Independence we have been able to take the provision of high school education to the doors of the ruralites. There is along way to go to provide higher and technical education within easy reach of the peasant ruralite. In this respect, the central scheme of sponsoring rural institutes in the countryside is commendable. One such institute (the one at Hanumanamatti, Dharwar District) was studied by us just when it was facing many difficulties of establishment.

The urban areas, on the contrary, are not only provided with all grades of education but also with different types of educational

*An urban place is taken to mean a place with a population of 10,000 and above or a Taluka headquarters even with less than 10,000 population.

TABLE NO.2.
DISTRIBUTION OF RURAL AND URBAN EDUCATIONAL INSTITUTIONS (DISTRICT-WISE)

Grade	Managements	Government						Semi-government						Private						Total	G.Total																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																															
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Note : R = Rural; U = Urban.

facilities, technical and professional as also special education in such areas like arts, crafts, fine-arts, religion, gymnastics etc. Thus education becomes one of the 'pull' factors in the urban centres to attract the well-to-do and ambitious youth from the rural hinterland.

The Trend of Growth in the Number of Educational Institutions

An attempt is made in the following two Tables to indicate the trend in the starting of new educational institutions according to decades and major periods which are historically important for the study of the 210 educational institutions covered under the survey.

Table No.3 shows the respective initiative taken by different agencies -- government, semi-government and private -- in starting new educational institutions. Since the beginning, the Government's initiative has been steady in starting new educational institutions and these too have been in such places and in such specialities where private initiative was not forthcoming. In a way this policy appears to be based on sound judgement as it does not lead to overlapping services in the same area or speciality.

Semi-government agencies like District School Boards, District Boards and Private Educational Bodies also have evinced an ever growing interest in the cause of education. From a study of the 210 institutions, it becomes apparent that all these types of agencies started putting in a sizable amount of effort from the second decade of this century, when for the first time the British introduced Dyarchy in the provincial administration, thus enlisting public support and participation in the governance of the country. This effort reached its maximum during the fifties, because of the liberal grants-in-aid policy of the Government under the aegis of the developmental plans, launched since 1950-51. The sixties saw still greater acceleration in this direction. Whereas, out of 210 institutions, 54 were established during 1950-59, 53 institutions were established during 1960-64, giving an increase of more than 200% over those established during the previous decade.

Table No.4 shows the trend of increase in the number of educational institutions according to the two major periods of modern educational history, viz. pre-independence and post-independence, with a sub-division of the latter into pre and post-reorganization of the states periods.

TABLE NO.3.

NUMBER OF EDUCATIONAL INSTITUTIONS ESTABLISHED (DECAD-WISE)

Decades	Government				Semi-government				Private				Total	G.Total
	DWR		MY		DWR		MY		DWR		MY			
	P. S. C.	P. S. C.	P. S. C.	P. S. C.	P. S. C.	P. S. C.	P. S. C.	P. S. C.	P. S. C.	P. S. C.	P. S. C.	P. S. C.		
1830-39	-	-	-	-	-	-	-	-	1	-	-	-	-	1
1850-59	-	1	-	-	-	-	-	-	-	-	-	1	1	2
1860-69	-	1	-	1	-	-	-	-	1	-	-	1	-	2
1870-79	1	-	-	-	-	-	-	-	-	-	-	-	1	1
1880-89	-	-	-	-	-	1	-	-	2	4	-	-	2	7
1890-99	1	1	-	-	-	2	-	-	1	-	-	-	1	4
1900-09	-	-	-	-	-	2	-	-	-	2	-	-	-	4
1910-19	-	-	1	1	-	1	1	-	-	3	-	-	2	7
1920-29	-	-	-	1	-	2	-	-	1	4	-	-	1	7
1930-39	-	-	-	-	-	-	-	-	1	6	-	3	3	10
1940-49	-	2	-	-	-	-	-	-	3	12	3	1	1	27
1950-59	1	3	2	2	-	1	-	-	-	27	4	-	2	42
1960 & above	-	1	-	1	-	-	2	-	6	21	3	-	2	33
Total	3	6	5	5	4	9	3	-	2	13	81	10	25	142

Note : P = Primary, S = Secondary, C = Collegiate.

SC
TABLE NO.4.

NUMBER OF EDUCATIONAL INSPECTIONS ESTABLISHED (PERIODWISE)

The period of Establishment.	Government			Semi-government			Private			Total	G.T.																		
	D.Y.R	BM	MY	D.Y.R	BM	MY	D.Y.R	BM	MY																				
P. S. C. P. S. C. P. S. C. P. S. C. P. S. C. P. S. C. P. S. C. P. S. C.																													
1) Pre-Independence 1930-1947 = 17 Yrs.	2	3	1	-	1	-	2	2	-	8	1	-	-	-	4	2	7	31	3	-	1	4	6	9	5	15	58	19	92
2) Post-Independence 1948-1964 = 16 Yrs.																													
a) Pre-reorganization 1948-1956 = 8 Yrs.	-	2	2	-	-	-	1	1	-	1	-	-	-	-	8	-	-	23	3	-	-	1	-	4	1	-	39	8	47
b) Post-reorganization 1957-1964 = 7 Yrs.	1	1	2	-	-	-	2	1	-	2	-	-	-	-	4	-	6	27	4	-	-	3	3	11	4	10	45	16	71
Total of (2)	1	3	4	-	-	-	3	2	-	1	2	-	-	-	12	-	6	50	7	-	-	4	3	15	5	10	84	24	118
Total	3	6	5	-	-	1	-	5	4	-	9	3	-	-	16	2	13	81	10	-	1	8	9	24	10	25	142	43	210

Note : P = Private, S = Secondary, C = Collegiate.

The Table indicates that from 1837 (when the Maharaja College of Mysore was started) till 1947 (a period of 110 years) 92 educational institutions were established, while the remaining 118 were established within a short period of 16 years. Even within the growth-trend of post-independence period, there are striking differences. From the Table it becomes evident that out of 118 post-independence institutions, only 47 were started during the pre-reorganization of States period while 71 were established during almost the same period of 8 years after the States' re-organization. Probably the explanation for this phenomenon lies in the fact that along with the liberal grants of the Government and increasing demands for education from the public, there was the additional urge on the part of the Kannadigas to make the most of the opportunities created by the reorganization of the States. Ever since Karnatak had been split up into 5 parts in the beginning of the 19th century, the Kannadigas, especially those lumped together with other majority linguistic and cultural groups like Maharastrians, Andhras and Tamilians, were suffering under a feeling of injustice at the hands of the respective majorities. The re-organization provided them with a common goal and a common government to look up for help. Their own brethren in educational management in the advanced parts of the composite State served as models for those in the backward areas with the result, that the most educationally backward areas of the State, the Hyderabad Karnatak, could claim the privilege of having all types of colleges, including a women's college. To complement the Government's effort in education, two prominent private educational bodies have come up there, viz. the Sharana Basaveshwar Education Society . . . and the Hyderabad Karnatak Education Society (1958), both with headquarters in Gulbarga.

It will also be worth while to look back in order to understand better the way the expansion of educational facilities has taken place in this State since the middle of the last century and this could only be possible by studying the socio-cultural factors that have determined the course of history during these years. Professor G.S.Halappa in his History of Freedom Movement in Karnatak Vol.II (Government of Mysore publication, 1964), traces the growth of educational institutions from 1857 to 1947 and discusses three major factors responsible, viz. the impact of the west, the national cultural renaissance and the non-Brahmin movement.

The missionaries who did much pioneering work in India by studying various Indian languages through research, like Kittel, Zeigler and Rice in Karnatak, established schools for the education

of the common people. "These schools were properly organized and well-conducted, most of their instructors evincing commendable zeal and industry in their work; but this spirit of benevolent altruism was not unmixed with the desire to wean the students away from their religion and induce them to embrace Christianity" (ibid. pp. 22-23) The missionaries instead of explaining the merits of Christianity indulged in outright condemnation of Hinduism and Islam.

This led to the emergence of national institutions of cultur revival by about 1,900 with the object of inculcating a love of indigenous culture among the students, and of imparting education with a distinctive national bias, harnessing the new educational knowledge gained from the West to serve nationalist ends, and providing inspiration for Indian regeneration from Western history and Western thought. "With commendable zeal they pursued their objective inspite of the unhelpful, and sometimes positively antagonistic attitude of the Government" (ibid. p.24).

Karnatak was influenced by this nationalist movement and responded to the call of the nation. Many institutions sprung up for public education and social service. The Karnatak Lingayat Education Association of Dharwar (1893), the Karnatak Vidya Vardhaka Sangha of Dharwar (1890), the Basaveshwar Vidya Vardhaka Sangha of Bagalkot (1906), the Kannada Sahitya Parishat of Bangalore (1915), the Karnatak Liberal Education Society of Belgaum (1916), and the Karnata Education Board of Dharwar (1918), are a few of the large number of educational and cultural bodies started all over Karnatak to impart education in which there was a distinct bias towards Sanskrit and other Indian languages. "But the work done by the various Mutts or religious institutions in Karnatak was remarkable, for all of them worked for the revival of indigenous learning; and of these religious institutions the Lingayat Mutts were outstanding, for they also aimed at the eradication of the many evils which had crept into Hindu Society" (ibid., p.25).

This kind of revivalist activity in Karnatak was taken up on an extensive scale by a few philanthropic persons among Lingayat, Vokkaliga [the two major communities in Mysore State] and other communities. From the Lingayat community the pioneers in this respect were: Raja Lakhama Gowda Sir-Desai of Vantmuri, Raobahadurs Gilganchi and Artal, and Lingaraj Sir Desai of Sirsangi, all of whom ^{were} responsible for the awakening of the educationally backward, non-Brahmin Classes. The Vokkaliga Sangha was established in Bangalore to improve the social and economic conditions of Vokkaligas through education. To help the poor students, hostels were established for students of

that community in many places, and soon these hostels became centres of social and cultural activities also. Other communities soon followed suit.

"But these were all communal institutions; and this communal approach to social amelioration caused concern in the minds of some leaders, who feared that it would lead to exclusiveness of different social groups and cause unhealthy rivalry and bickerings among them to the detriment of national unity" (*ibid.*, p.29). The objection, however, was explained away by such arguments as the need for special efforts to help the backward classes towards advancement and for communal harmony amongst different communities. "Among the communities which worked for social and economic progress the most outstanding was the Lingayat community. From 1904, when Veershaiva Mahasabha was started, the Lingayats have forged ahead with many sided measures of reform for their people and made an appreciable contribution to the cultural advance of Karnatak. The cause of education received substantial monetary support from philanthropists like Lingraj of Sirsangi, and a large number of schools and colleges were set up in many parts of North Karnatak. The Lingayat Mutts contributed in no small measure to the spread of learning among all classes" (*ibid.* p.30).

The history of educational development in princely Mysore reads some what differently. The Report of the Educational Survey in Mysore State 1958, part - I, conducted by the Department of Public Instruction in Mysore and published in 1961, traces the history of the growth of primary educational facilities in the then Mysore principality and highlights the role of the government in the following manner.

Before 1857, the field of education in Mysore was exclusively occupied by the various Missionary societies in urban places and by indigenous parental efforts in the rural parts of Mysore. With the inception of the Department of Education in Mysore in May, 1857, consequent on the Educational Dispatch of 1854, the Government of Mysore which was then under the Commission of the Government of India, took a direct interest in the promotion and control of education. This initial scheme contemplated support of an 'English' school in each of the four divisions of the Commission, viz. Bangalore, Chitaldurg, Astagram and Nagar, and a 'Vernacular' school in each Taluka. Though the progress was very slow at the beginning due to lack of local initiative, demand for schools, especially for English schools, increased considerably within a decade (*ibid.* pp. 12-13).

In 1868, the second stage of development and expansion began, when Mr B.L.Rice, the then Inspector of schools and officiating D.P.I., initiated a scheme of establishing a school in each sub-division of a taluka, thus providing, on an average, a primary school to an area of 41 sq. miles and a population of 6,040. This was the first effectual step taken to extend the government system of education to the masses.

After the Rendition in 1881, the policy of expansion of all grades of education was vigorously pursued with the aim of bringing education within the reach of all classes, both by direct agency and by assisting private effort. Thus by 1912 about 13.5% of the children of school-going age were under public instruction. The spread of expansion was further accelerated by a new scheme of grants-in-aid to village aided schools inaugurated in 1914. But as the aided schools were not faring well, the government order of 1922 contemplated, among other measures, conversion of village aided schools into Government institutions, in order to rescue them from gradual extinction, with an absorption of 250 schools per year for 5 years (*ibid.* pp. 13-14).

With a view to accelerating the progress and to implementing the scheme of compulsory education, by bringing local bodies for share in the expenditure, an Elementary Education Regulation was passed in 1930 and the charge of elementary education was handed over to the District Boards under the name of Local Education Authority, constituting a School Board for each District. This was an experiment made in respect of the local control of primary education and it was pronounced a failure because of limited resources of the District Boards. The control of elementary education was, therefore, resumed by the Government with the passing of the Elementary Education Act of 1941. This marked the beginning of a further spurt in educational expansion in the State and was the second attempt at the introduction of compulsory education (*ibid.*, p.17).

"Princely Mysore, in some respects more fortunate than other parts of Karnataka owing to a long line of benevolent rulers and able Devans, was affected by the Western impact in a greater measure. Beginnings of people's participation in Government were made soon after the Rendition [in 1881] and measures of economic progress of the State were taken up. Colleges were established at Bangalore and Mysore, the former to teach the positive sciences and the latter devoted to the humanities. Schools were established all over the State and there was a rapid spread of education among the people¹.

¹G.S.Halappa, ed., History of Freedom Movement in Karnataka Vol.II, Mysore, publication, 1964, pp.31-32.

With the attainment of Independence, much of the previous missionary zeal and the spirit of self-sacrifice in the private educational bodies has given way to a mechanical routine type way of work and an element of commercialism has cropped up in most educational institutions. Because of urbanization of the rural areas, in many towns of the Districts under study, local people formed educational societies to cater to the needs of the locality and surrounding villages. Most of these societies run a single educational institution each. This trend of increasing number of small educational societies in rural areas, especially in case of secondary education, has assumed significant proportions and is based on one or more of these reasons: an urge to provide for themselves the facilities of secondary education; liberal educational policies of the Government; a healthy rivalry as between different towns to have a secondary school of their own; unhealthy rivalry born out of communal, personal or political cleavages leading to competing schools in small places; and generous endowments and donations from well-to-do philanthropic persons and others who are out to build up their own power and prestige. During the investigation, we were given to understand that most of the higher secondary schools in rural areas are trying to convert these schools into collegiate institutions.

This increasing trend is also evident in urban areas both at the secondary and the collegiate levels though a few societies incidentally also run primary and pre-primary institutions. The societies in urban areas are usually organized on systematic basis and on a large-scale. Some of them have ventured into starting professional and technical institutions which involve huge investments. The demand for this type of education is so urgent and pressing that people do not mind paying huge donations, on a quid pro quo basis, which have assumed the name of 'capitation fees'. This trend of special provision of higher education in the 'special fields' for the well-to-do at the cost of merit has agitated the minds of many and the subject has been raised many times in the Lok Sabha and the State legislature. Some of the big societies are using their powers to further, in addition to education, personal, group, community or caste and party interests.

Types of Managements

We have classified (in Table No.1) 210 institutions divided into the broad types of management: government, semi-government and private. We have included under semi-government, the institutions managed by local-self-governing agencies like District

School Boards, Municipal School Boards, Taluka Development Boards, and Panchayats, and by autonomous bodies like Universities. Under the private managements, we include educational co-operative societies with limited liability, educational trusts registered under the Public Trust Act and educational societies registered under the Societies Act. Table No.1., indicates that in terms of the management of the institutions run, the private bodies claim the first position, though in respect of overall financial burden the Government leads the way. Naturally in the present section the major emphasis is on the 156 private educational institutions out of the total sample of 210. In order to facilitate clear understanding and analysis of data on private educational bodies in terms of caste or religion, we have determined the nomenclature of these bodies by using the name of the caste or religion of the majority members on the management, or in a few cases, the caste or religion of the powerful persons on the management, even though the majority of the members belonged to some other community. With this understanding we have shown, in the following Table No.5, the number of institutions run by respective communities according to grade and district under study.

TABLE NO.5.

PRIVATE EDUCATIONAL INSTITUTIONS ACCORDING TO COMMUNITY MANagements

Number of Institutions Caste of Management	Primary				Secondary				Collegiate				G.T.
	DWR	BM	MY	Total	DWR	BM	MY	Total	DWR	BM	MY	Total	
Lingayat	1	-	2	3	33	-	11	44	6	5	2	13	60
Brahmin	5	-	1	6	28	-	5	33	3	3	4	10	49
Christian	6	-	6	12	13	1	5	19	1	-	3	4	35
Muslim	-	-	-	-	4	-	1	5	-	-	-	-	5
Vakkaliga	-	-	-	-	-	-	1	1	-	-	-	-	1
Reddy	1	-	-	1	1	-	-	1	-	-	-	-	2
Kuruba	-	-	-	-	1	-	-	1	-	-	-	-	1
Maratha	-	-	-	-	1	-	-	1	-	-	-	-	1
Kunchatiga	-	-	-	-	-	-	1	1	-	-	1	1	2
Total	13	-	9	22	81	1	24	106	10	8	10	28	156

The major religions in the area under study are Hindu, Muslim, Christian and Jain; and among Hindus the major castes are Lingayats (most of Lingayats themselves say that they are a non-Hindu religious group), Brahmins, Marathas, Raddies, Kurubas (the latter three in North Karnataka), Vokkaligas and Kunchatigas (in old Mysore area). The above Table shows that Lingayats top the list of number of institutions managed, with Brahmins and Christians

closely following Lingayats in that order.

The leading position of the Lingayats is due to the pioneering work of some leaders of that community in the educational field; their numerical preponderance in the total population, and hence their greater claim on the resources of the State; and their greater concentration in the rural parts of the State where most of the recently started 'single institution' educational societies have sprung up. Above all, the new social role, in addition to the religious one, of the spread of education among the common people assumed with a sense of mission by Lingayat Mutts is really the crucial factor. Most of the secondary schools and colleges started by the efforts of Lingayat managements owe their inspiration and blessings to the religious leaders, especially in rural parts of Karnatak. Most of the Mutts not only have donated their property, but also the Swamijis themselves have acted as the galvanizing force to mobilise small contributions from common people, however, humble, for the cause of education. In addition, they also supplement this educational effort by way of maintaining free boarding homes for poor students. If donations are made by well-to-do agriculturists and merchants etc., in most cases it is at the behest of some Swamiji and in view of religious merit, and not so much because of philanthropy to further a social cause. It is something revolutionary and for the good of the society that the religious leaders of all religions and communities have, these days, turned their attention to the social amelioration of the common man wherein education claims their top attention. Naturally it is but proper that many schools and colleges in this part of the country are named after the prominent religious leaders of the area or the major donors. This holds true in case of even some semi-government institutions.

In case of other religions and castes the role of religious leaders is not so decisive. Next to Lingayats, the survey reveals that the Brahmins also are doing their best to further the cause of education. But considering their age-old tradition of being mainly preachers and teachers, the proportion of institutions run by the Brahmin community should have been greater. Probably, the explanation lies in the fact that there has been a continuous migration of Brahmins from the rural areas to urban centres because they were the first people to avail of the benefits of modern education and the opportunities therefrom, and also because of the radical land-reforms after Independence which forced most land-holding Brahmins to sell their landed property and to settle down in big towns and cities. Thus we see that though Brahmins manage fewer

educational institutions as compared to Lingayats in our total sample especially in case of secondary education, it is the Brahmin institutions which are in majority in the urban centres.

The position of educational institutions run by other religious groups like Christians and Muslims is clear. Since long these small minority religious communities have their pockets of concentration only in urban centres and therefore there is no instance in the survey of any educational institution of these people in the rural areas.

The initiative taken in the educational effort by other castes represented in the Table is indicative of the efforts of the people to emulate the leading castes, and also to assert their own identity. It may be noted that the communal nomenclature of managements does not mean that they are exclusively reserved for particular communities. In most managements a few persons of other communities in the locality are taken on the management and in a few cases, especially in rural parts, the members may not be even aware of the concentration of power in the hands of a particular community. In such cases it is not the communal loyalty that counts for everybody, but the enthusiasm and pride of having a centre of higher education in one's place of residence. This goes to prove one point: even though these managements are the result of the initiative of the majority community, the minority communities also have invariably shared the burdens and facilities of increasing educational opportunities.

It is relevant here to understand the extent and variety of the educational facilities provided by managements according to communities. The following Table No.6 illustrates the number of managements which run only one educational institution each and those which run more than one institutions, and the grades of these.

Here in this Table private managements running educational institutions covered in the survey have been considered. However, some institutions of these managements are located in places other than those that are covered under the study, viz., some institutions of the Karnatak Liberal Education Society are situated in the State of Maharashtra, whereas the headquarters of some missionary schools under the survey are housed in places outside Mysore State. This means that societies, and not the institutions, shown in the Table, are situated in the respective districts.

The Tables indicate that the majority of the educational

institutions (236 out of 273) are run by the multi-institutional societies indicating a trend of concentration, or monopolization of private educational institutions by a few societies. Simultaneously there is also a trend of single-institutional societies coming up in rural areas with the sole object of meeting local educational needs. In fact, the number of such small bodies has been increasing over the past one decade, whereas very few new societies which could run more than one institution have come up.

In terms of the grade of education, naturally it is the two leading communities of Lingayats and Brahmins who compete in the tough area of collegiate education which requires huge investments and organizational abilities. Christians could run institutions up to collegiate levels, not because of local help but of missionary help, both Indian and foreign. The Muslims have just touched the college level management, as the majority of this community are poor people in this State. As for the Kunchatiga community educational society is concerned, it is the result of a munificent donation of an individual, Shri D. Banumaiah of Mysore. On an average, it is found that, each multi-institutional society runs between 5 to 10 institutions; the extremes are represented by such societies as run two institutions, or by the one with as many as 23 institutions.

PART - II. SECTION - II.

CASTE AND MANAGERMENTS, STAFF AND STUDENTS

The main aim of this survey is to examine the correlation between communal or casteist loyalties and educational institutions. In this section we concentrate on the major premise that there is a positive correlation in terms of (i) the control by a communal majority of the management; (ii) discriminative recruitment of staff (teaching and non-teaching) and (iii) the students attending (or admitted to) the institutions under discussion. The information regarding caste or religion of the members of the management and of the staff is not maintained by the institutions on record and hence, it had to be specially collected by the Research Assistant. In case of information on caste or religion of the students, because of the recent orders of the Government, consolidated statistics are not on record, except entries in the admission registers or in the admission-application forms maintained by schools and colleges. However, primary and secondary schools maintain consolidated statistics in their Annual Statistical Returns, meant for submission to the respective educational authorities, on the major categories or classes viz., Advanced, Backward, More Backward, Scheduled Castes and Scheduled Tribes in terms of the Government of Mysore order No.ED 156 TGL 60, July 10, 1961. The Annexures to this order list 81 communities as backward, 135 communities as more-backward and then scheduled castes and scheduled tribes are separately mentioned for each of the five integrating areas of the State based on the criteria of domicile and caste. The communities which are not mentioned in these annexures are treated as advanced (vide appendix III). The statistics maintained by the Department and the institutions on this basis are of interest to us. But, in terms of orders on ban of mention of caste, as also the latest order G.O.No.ED 75 TGL 63, dated July 26, 1963, on determining backwardness on the economic and occupational basis, the practice of maintaining statistics on classes in terms of a superceded order is not intelligible to us, unless the educational department has an administrative or utilitarian purpose in doing so. In our discussions with the Education Secretary of the Mysore Government on December 21, 1965, we brought this point to the notice of the Secretary. He said that there is no administrative justification for maintaining statistics on classes based on the superceded order and promised us that he would look into the matter. In view of these recent developments, it may not be possible to conduct research on the relationship between caste and the student-community in future, though such research is definitely needed to

understand the socio-cultural context of education. Luckily the present study was conducted during the transitional stage, just when caste was being banned on paper.

In the remaining pages of this section we discuss caste and educational institutions according to primary, secondary and collegiate levels by giving, first the official statistics on each district and then discussing the correlation with reference to the data collected. Before starting the discussion, it will be worthwhile to refer to the glossary on castes, which is given in the beginning of the Report.

Primary Education

In this section pre-primary and primary educational institutions are discussed together. The following Table shows the total number of pre-primary schools recognised (a few of them ^{are} maintained) by the Government, according to management types during the year 1964-65 in the Districts of Dharwar, Belgaum and Mysore and the number studied.

TABLE No.7
PRE-PRIMARY SCHOOLS ACCORDING TO MANAGERMENTS
(1964-1965)

District	No.of Govt. Schs.	No.of Semi- Govt.Schs.	No. of Private Schools	Total	Number of schs studied
Dharwar	1	3	18	22	8
Belgaum	-	1	15	16	-
Mysore	3	-	40	43	3

For the two Districts of Dharwar and Mysore, out of 65 pre-primary schools, 11 have been covered under the survey giving a nearly 17% sample.

The following Table gives the total number of primary schools according to management types during the year 1964-65 in the three Districts and the number covered under the survey.

TABLE NO.8.
PRIMARY SCHOOLS ACCORDING TO MANAGERMENTS (1964-65)

District	No. of Govt.Schs.	No. of Semi- Govt.Schs.	No. of Pvt. Schools	Total	Number of Schs.Studied
Dharwar	2	1,606	228	1,836	8
Belgaum	2	1,564	405	1,971	-
Mysore	2,060	--	77	2,137	6

It may be noted that out of 230 government and private schools in Dharwar District, only 8 schools are included in the survey, while in case of Mysore District, out of 77 private schools, 6 have been studied. The percentages of the private schools to the total number of primary schools for Dharwar, Belgaum and Mysore are 12.5, 20.4 and 0.03 respectively indicating that there is greater public participation in the primary educational management in Dharwar and Belgaum Districts as against Mysore District. Moreover, in Dharwar and Belgaum Districts the remaining non-private schools are all run by the local-self-governing agencies.

In Table No.9 are given the number of primary schools, students according to major classes and the number of teachers employed according to agencies during 1964-65.

Table No.9. gives a total picture of primary education in the three Districts with a break-down of students according to the classification of the State Government, where the pupils belonging to Backward Classes are in majority since about 70% of the total population of the State falls under that category. It is also heartening to find a good number of Scheduled Caste and Scheduled Tribe pupils, which was a rare phenomenon before Independence. It may also be noted that though smaller in area, Mysore District has more primary schools as compared to Dharwar District.

Managements of School Boards

The preceding two Tables indicate the predominant role of school boards in the Districts of North Karnatak. Except that they are semi-government agencies, there is much similarity between private managements on the one hand and the school boards or such other local-self-governing agencies on the other in the matter of their structure in terms of community or caste. Therefore, it would be of some interest to examine these school boards. The Education Committees of Taluka Development Boards, which run a good number of secondary schools in Mysore District, exhibit similar characteristics which we discuss in sub-section on secondary education.

from Table No.10

It can be seen that out of the 5 District and Municipal School Boards in the two Districts, Lingayats have a majority in four, whereas in the fifth, the Municipal School Board, Belgaum, Marathas are in majority. It may also be noted that all these Boards have a non-Brahmin majority. Among the members, the post

TABLE NO.9¹

PRIMARY SCHOOLS, STUDENTS AND TEACHERS ACCORDING TO AGENCIES (1964-65).

Districts	Agencies	No. of schs.	S t u d e n t s						
			Advanced		Backward		More-backward		
			Boys	Girls	Boys	Girls	Boys	Girls	
Dharwar	<u>D.S.B.Dwr.</u>								
	a.Board Schs.	1,500	5,138	4,605	1,03,997	74,824	29,330	16,484	
	b.Pvt.Schs.	186	575	497	5,493	4,590	2,015	1,631	
	<u>M.S.B.Hubli</u>								
	a.Board Schs.	77	2,799	2,490	12,826	10,599	1,152	811	
	b.Pvt.Schs.	33	1,779	1,804	1,926	1,343	201	197	
	<u>M.S.B.Gadag</u>								
	a.Board Schs.	29	501	565	4,904	3,800	479	348	
	b.Pvt.Schs.	6	505	372	366	224	8	1	
	<u>Practg. Schs.</u>								
	a.Government	2	--	--	Classwise figures not available		--	--	
	b.Pvt.Schs.	3	--	--			--	--	
Total		1,836	11,297	10,333	1,29,512	95,380	33,185	19,478	
N.A.									
G.Total		1,836	21,630		2,24,892		52,663		
Belgaum	<u>D.S.B.Bm.</u>								
	a.Board Schs.	1,519	11,697	8,469	1,06,406	65,484	17,231	8,460	
	b.Pvt.Schs.	388	1,864	1,182	13,506	10,303	1,381	921	
	c.Government	2	518	98	95	52	27	2	
	<u>M.S.B.Bm.</u>								
	a.Board Schs.	46	1,433	1,574	8,356	7,902	681	290	
	b.Pvt.Schs.	16	612	626	1,402	1,088	109	85	
	Total	1,971	16,124	11,949	1,29,765	84,829	19,429	9,756	
	G.T.	1,971	28,073		2,14,594		29,185		
	Mysore	<u>D.E.O.Mysore</u>							
		a.Govt.Schs.	2,060	7,498	7,603	65,729	51,033	22,417	13,637
		b.Pvt.Schs.	77	3,513	3,138	3,596	2,819	826	564
Total		2,137	11,011	10,741	69,325	53,852	23,243	14,201	
G.T.		2,137	21,752		1,23,177		37,444		

Note : D.S.B. = District School Board; M.S.B. = Municipal School Board.

1.Source : Annual Statistical Returns in the Offices of Administrative Officers of District School Boards of Dharwar and Belgaum, of Municipal School Boards of Hubli-Dharwar, Belgaum and Gadag, and the District Educational Officers of Dharwar and Mysore.

S t u d e n t s							
S. Tribe		Total		Grand T.	Teachers		
Boys	Girls	Boys	Girls		Men	Women	Total
370	269	1,46,286	1,01,239	2,47,525	5,041	574	5,615
182	135	8,782	7,194	15,976	291	6	297
3	1	17,773	14,431	32,204	390	276	666
1	1	4,475	3,736	8,211	118	68	186
10	13	6,198	4,892	11,090	181	116	297
00	00	934	626	1,560	21	9	30
--	---	461	407	868	14	12	26
--	--	514	514	1,028	10	14	24
566	419	1,85,423	1,33,039	3,18,462	6,066	1,075	7,141
--	--	975	921	1,896	--	--	--
985		1,86,398	1,33,960	3,20,358	6,066	1,075	7,741
344	149	1,48,897	89,587	2,38,484	4,811	947	5,758
66	38	18,236	13,434	31,670	691	51	742
00	00	650	155	805	6	1	7
9	10	10,722	10,020	20,742	302	186	488
00	00	2,203	1,880	4,083	44	57	101
419	197	1,80,708	1,15,076	2,95,784	5,854	1,242	7,096
616							
757	537	1,14,675	84,661	1,99,336	3,530	1,138	4,668
13	4	8,574	6,994	15,568	67	194	261
770	541	1,23,249	91,655	2,14,904	3,597	1,332	4,929
1,311							

TABLE NO.10.

SCHOOL BOARD COMMITTEES AND COMMUNITY OF THEIR MEMBERS

Caste	D.S.B. Dharwar	M.S.B. Dharwar-Hubli	M.S.B. Gadag	D.S.B. Belgaum	M.S.B. Belgaum
Brahmin	-	2	-	1	2
Christian	1	1	1	-	-
Devanga	-	-	1	-	-
Gurjar	-	-	1	-	-
Jain	-	-	-	2	-
Kshatriya	-	1	-	-	-
Lingayat	13	9	6	7	1
Maratha	-	-	-	2	5
Muslim	1	2	2	1	2
Sch.Caste	1	-	1	1	2
Sindhi	-	1	-	-	-
Uppar	-	-	-	1	-
Total	16	16	12	15	12

of the Chairman of School Board is most important as he is a member of the teacher-selection-committee of three, the other two being the District Educational Officer and the Administrative Officer of the School Board concerned. Out of five School Boards studied, four have Lingayat Chairmen, while the fifth (M.S.B. Belgaum) has a Maratha Chairman. The non-Brahmin majority is traceable since the inception of the Boards in 1920s. The election of the members depends not only on communal loyalties but also on party politics. It is only to be expected then that communal and political considerations play an important role in the educational management of primary schools in the form of discriminative appointment of teachers etc., It is not also unusual if the communities in power grab the opportunities that come their way. Dr D.C. Pavate, Vice-Chancellor of Karnatak University, has also referred to such tendencies, operating as far back as 1920s, of these boards of the old Bombay Presidency in his Memoirs of an Educational Administrator (Prentice-Hall of India, New Delhi, 1964, pp.118-132) as he came into close contact with the school boards in the capacity of an education officer.

The majority of the primary teachers in these two Districts are Lingayats as they happen to be the majority community and they have a hold on the school boards. As a sample, the number of teachers and their community under the Gadag-Betgeri Municipal School Board may be noted. Of the total of 297 teachers employed by the board during 1964-65, 76 were Lingayats, 41 Brahmins, 56 Muslims, 12 Woddars, 10 Harijans (S.C.) 5 Devangas, 9 Reddies, 9 Kshatriyas,

8 Kurubas, 3 Dhors (S.C.), 12 Walmikis, 3 Simpils, 4 Dasaras, 1 Vaishya, 6 Ambigas, 3 Rajaputs, 21 Christians, 2 Samagars (S.C.), 2 Korwas, 1 Sali, 1 Lamani, 1 Gondhali and 1 Panchhal. The percentage of the Lingayats works out to be only 25.5% of the total, because other communities like Brahmins, Muslims, Christians also have almost equally claimed employment, as M.S.B. Gadag manages only urban schools. But in case of District School Boards, the Lingayat-teacher percentage is highest as most of the schools of the District Boards are situated in rural areas and Lingayats are in majority there. Next to Lingayats, Brahmins and Muslims are major communities as teachers of primary schools, in all these boards.

In the following five Tables, we discuss the correlation between the educational institutions on the one hand and the community of members of management, staff and pupils on the other, obtainable in the 25 pre-primary and primary institutions studied.

Table No.11 shows the community pattern of members of staff and students in 3 government pre-primary and primary schools in Dharwar City. Out of 31 teachers, 13 are Lingayats, 8 Brahmins and 4 Marathas, the remaining 6 belonging to other communities. Of the total 775 pupils 232 are Lingayats, 165 Brahmins and 91 Marathas, the rest belonging to other communities. The representation of these three communities on the staff and among the pupils is roughly proportionate to the population of these communities in Dharwar City.

Table No.12 relates to 3 pre-primary and primary schools in Dharwar and Mysore Districts maintained by the Lingayat community. It may be noted that Lingayats are in majority on the managements and staff and in the student population, except on the staff in case of Mysore District, where there are more Brahmin teachers. These two Mysore schools studied are girls schools. The appointment of more Brahmin lady-teachers appears to be due to dearth of lady-teachers among the Lingayats in Mysore.

Table No.13 shows the position of members of management, staff and students according to communities in 5 Brahmin pre-primary and primary schools of Dharwar. In the management, out of 45 members, 29 belong to the Brahmin community, 8 are Lingayats, and 4 Marathas. Of the total 24 teachers, 16 are Brahmins. Among students, Brahmins are in a clear majority.

Table No.14 refers to 12 pre-primary and primary schools

managed by Christians. Here Christians are in over-whelming majority on the management and staff, whereas there are more Brahmin students than Christians whose population is less than that of Brahmins. However, it must be noted that Christian students in Christian institutions are definitely more than the Christian students attending schools managed by other communities, indicating correlation between religious affiliation and the choice of school.

TABLE NO. 11.

GOVERNMENT PRE-PRIMARY AND PRIMARY INSTITUTIONS IN DHARWAR DISTRICT
STAFF AND STUDENTS ACCORDING TO CASTE

Caste	Staff	Students
1. Adi-Karnatak	-	-
2. Agasa	-	3
3. Brahmin	8	165
4. Christian	1	13
5. Devanga	-	3
6. Jain	-	14
7. Kalal	-	16
8. Koli	-	3
9. Kshatriya	-	42
10. Kuruba	-	22
11. Lingayat	13	232
12. Maratha	4	91
13. Madar	1	18
14. Muslim	-	14
15. Myadar	-	21
16. Naidu	-	2
17. Navi	-	14
18. Panchal	-	24
19. Rajput	-	22
20. Reddi	1	14
21. Samagar	-	1
22. Simpi	1	8
23. Sunagar	-	6
24. Uppar	-	5
25. Valmiki	2	10
26. Vaishya	-	12
Total	31	775

Note :- Number of institutions studied Dharwar District 3.

TABLE NO.12.

LINGAYAT PRE-PRIMARY AND PRIMARY INSTITUTIONS IN DHARWAR AND MYSORE DISTRICTS MANAGEMENT STAFF AND STUDENTS ACCORDING TO CASTE

Caste	Management		Staff		Students	
	Dharwar	Mysore	Dharwar	Mysore	Dharwar	Mysore
1. Adi-Karnatak	-	-	-	2	-	1
2. Brahmin	-	2	-	6	10	55
3. Chikkakuruvini shetty	-	-	-	-	-	2
4. Christian	-	-	-	-	-	5
5. Jain	-	-	-	-	-	8
6. Kunchitiga	-	-	-	-	-	12
7. Kuruba	-	-	-	-	-	13
8. Lingayat	9	10	2	1	22	59
9. Maratha	-	-	-	-	3	-
10. Mudaliyar	-	-	-	-	-	5
11. Muslim	-	-	-	-	-	10
12. Naidu	-	-	-	-	-	2
13. Nair	-	-	-	-	-	4
14. Panchal	-	-	-	-	-	2
15. Pariwar	-	-	-	-	-	9
16. Rajput	-	-	-	-	-	2
17. Shetty	-	-	-	-	-	10
18. Vakkaliga	-	-	-	-	-	27
19. Waddar	-	-	-	-	-	2
Total	9	12	2	9	35	228

Note : Number of institutions studied -- Dharwar District - 1,
Mysore District - 2.

TABLE NO.13.

BRAHMIN PRE-PRIMARY AND PRIMARY INSTITUTIONS IN DHARWAR DISTRICT MANAGEMENT STAFF AND STUDENTS ACCORDING TO CASTE

Caste	Management	Staff	Students
Brahmin	29	16	259
Christian	2	1	-
Chalawadi	-	-	20
Gujjar	-	-	8
Idiga(Iligar)	-	-	5
Jain	-	-	10
Kalal	-	-	2
Kashatriya	-	-	12
Kuruba	-	-	3
Lamani	-	-	3
Lingayat	8	2	173
Maratha	4	2	34
Muslim	-	-	14
Myadar	-	-	9
Panchal	-	-	32
Rajput	2	2	5
Reddy	-	1	8
Samagar	-	-	10
Valmiki	-	-	10
Total			

TABLE NO.14.

CHRISTIAN PRE-PRIMARY AND PRIMARY INSTITUTIONS IN DHARWAR AND MYSORE
DISTRICT MANAGEMENT, STAFF AND STUDENTS ACCORDING TO CASTE

Caste	Management		Staff		Students	
	Dharwar	Mysore	Dharwar	Mysore	Dharwar	Mysore
Adi-Karnatak	-	-	-	-	-	11
Agasa	-	-	-	-	-	4
Brahmin	-	-	10	14	636	609
Bhovi (Besta)	-	-	-	-	-	4
Christian	39	34	29	36	155	275
Chalwadi	-	-	-	-	5	-
Coorgi	-	-	-	-	-	15
Devanga	-	-	-	-	4	2
Gangamat(Ambiga)	-	-	-	2	-	-
Ganiga	-	-	-	-	-	1
Golla	-	-	-	-	-	9
Hire Kuruvini Shety	-	-	-	-	-	1
Jain	-	-	-	-	41	105
Kshtriya	-	-	-	-	51	55
Kuruba	-	-	-	-	-	108
Kalal	-	-	-	-	5	-
Kunchatiga	-	3	-	-	-	13
Lingayat	-	-	-	1	405	198
Maratha	-	-	-	-	145	-
Muslim	-	-	-	-	150	41
Madar	-	-	-	-	10	-
Mudaliyar	-	-	-	-	-	10
Nair	-	-	-	-	-	13
Naidu	-	-	-	-	-	17
Panchal	-	-	-	-	11	5
Pariwar	-	-	-	-	-	30
Parsi	-	-	-	-	4	14
Rajaput	-	-	-	-	25	14
Rachawar	-	-	-	-	-	2
Samagar	-	-	-	-	18	-
Shetty	-	3	-	1	-	40
Satani	-	-	-	-	-	10
Shindhi	-	-	-	-	-	4
Thiya	-	-	-	-	-	4
Uppara	-	-	-	-	3	-
Vaishya	-	-	-	-	33	111
Vakkaliga	-	-	-	-	-	132
Vellal	-	-	-	-	-	27
Valmiki	-	-	-	-	25	-
Total	39	40	39	54	1726	1884

Note : Number of institution studied - Dharwar District - 6.
Mysore District - 6.

TABLE NO.15.

REDDY PRE-PRIMARY INSTITUTION IN DHARWAR DISTRICT MANAGEMENT, STAFF AND STUDENT ACCORDING TO CASTE

Caste	Management	Staff	Student
Lingayat	3	1	15
Maratha	-	-	5
Reddy	5	1	10
Total	8	2	30

Note : Number of institutions studied - Dharwar District - 1.

Table No.15 is an instance of a minority community (Reddy) school where Reddies are in majority only on the management.

Secondary Education

The following Table illustrates the total number of high schools in the three Districts according to management types and the number covered under the survey.

TABLE NO.16.

NUMBER OF HIGH SCHOOLS ACCORDING TO MANAGEMENT (1964-65) AND THE NUMBER STUDIED

Management	Government		Semi-government		Private		Total	
District	Total No. of Insts.	No. studied	Total No. of Insts.	No. studied	Total No. of Insts.	No. studied	Total	No. studied
Dharwar	2	2	10	9	84	63	96	74
Belgaum	2	-	3	-	107	-	112	-
Mysore	10	5	31	16	41	21	82	42

The above Table shows that in case of Dharwar District the percentage of high schools studied is 77 while in case of Mysore District it is 50. An attempt has been made to include proportionate samples from all types of managements.

The following Table indicates the total number of professional and special schools in the three Districts and the number studied under the survey. In this category are included institutions like Sanskrit pathashalas; Arabic school; Hindi pathashalas; art schools; gymnasias; C.P.Ed.institutions; Hindi prachar sabhas; music, drama and dance schools; and primary teacher training institutes. As these institutions teach up to certificate or diploma levels, they have been included in the category of secondary education, along with high schools, in the analysis of data on groups of institutions according to communities.

TABLE NO.17.

NUMBER OF SPECIAL AND PROFESSIONAL INSTITUTIONS AND THE NUMBER STUDIED (1964-65)

District	Total number of institutions	Number of studied
Dharwar	61	22
Belgaum	30	1
Mysore	72	1

We give below the total number of (i) high schools according to management types, (ii) students according to major classes; and (iii) teachers employed in secondary schools. All the figures are for 1963-64. The figures for 1964-65 were not available with the Deputy Directors of Public Instruction of Dharwar and Mysore Divisions, even as late as February 1966.

Table No.18 shows that of the three Districts, Mysore District has more government high schools (10) as compared to Dharwar(2) and Belgaum(1). The number of Municipal high schools in Dharwar, Belgaum and Mysore Districts is eight, three and nine respectively. Another type of semi-government agency which is prominent in the old Mysore area are the Taluka Boards and in Mysore District alone they run 21 high schools. But private effort in secondary education in the North Karnatak Districts is unrivalled in the whole State. The number of private high schools in Dharwar, Belgaum and Mysore is 79, 94 and 36 respectively.

Though smaller in area compared to Dharwar District, Belgaum District has the highest number of high-school-going students and the major credit for this goes to private managements. The Table also indicates, as the one on the primary education, that the backward and scheduled caste students outnumber the advanced community-students. In case of high-school-going students belonging to scheduled castes, Mysore District is ahead of Belgaum and Dharwar Districts and this may be because there are more scheduled caste people in that District (2,92,476) as against 1,09,354 in Dharwar and 1,73,399 in Belgaum District (1961 census).

The eleven tables (Table Nos. 19 to 29) describe the pattern of managements, staff, and students in terms of caste or religion in 142 secondary educational institutions, including special and professional schools, in the three Districts.

Table No.19 refers to 11 government secondary institutions in Dharwar and Mysore Districts. The figures on staff and students reflect the numerical strength of various communities in respective Districts. The interesting point to be noted is that though Brahmin, Lingayat, Maratha, Muslims and Vakkaliga communities together get the majority of teaching posts, many more castes, especially backward castes are also on the staff of the government schools. Even though, other castes are represented on the staff of the communally managed high schools, the extent and percentage of minority and backward castes are small there. This representation of under-privileged castes in government institutions is mainly due to the policy of reservation of seats in the recruitment of

TABLE NO.18.

TOTAL NUMBER OF SECONDARY SCHOOLS ACCORDING TO MANAGEMENTS, STUDENTS
ACCORDING TO CLASSES AND TEACHERS (1963 to 1964)

Districts	Managements	No. of schools	S t u d e n t s					
			Advanced		Backward		More-backward	
			Boys	Girls	Boys	Girls	Boys	Girls
Dharwar	<u>Boys High Schs.</u>							
	a. Government	1	150	60	170	43	13	5
	b. Municipal	8	1,979	630	4,036	573	457	34
	c. Aided	67	4,238	1,306	12,114	831	1,209	66
	Total	76	6,367	1,996	16,320	1,447	1,679	105
Dharwar	<u>Girls High Schs.</u>							
	a. Government	1	-	120	-	315	-	-
	c. Aided	12	-	1,913	-	1,575	-	159
	Total	13	-	2,033	-	1,890	-	159
	Total for the Dist.	89	6,367	4,029	16,320	3,337	1,679	264
Belgaum	<u>Boys High Schs.</u>							
	a. Government	1	145	14	341	44	-	-
	b. Municipal	3	289	215	1,876	348	141	11
	c. Aided	85	6,290	1,659	15,117	1,939	1,091	64
	Total	89	6,724	1,888	17,334	2,331	1,232	75
Belgaum	<u>Girls High Schs.</u>							
	c. Aided	9	-	2,240	-	937	-	652
	Total for the Dist.	98	6,724	4,128	17,334	3,268	1,232	727
Mysore	<u>Boys High Schs.</u>							
	a. Government	8	928	559	2,013	63	725	17
	b. Municipal	6	834	268	1,468	236	331	30
	c. Board	20	357	152	1,772	165	367	26
	d. Aided	20	2,909	239	3,600	199	1,009	66
	e. Un-aided	6	27	21	142	21	78	1
	Total	60	5,055	1,239	8,995	684	2,510	140
Mysore	<u>Girls High Schs.</u>							
	a. Government	2	-	1,015	-	350	-	82
	b. Municipal	3	-	240	-	564	-	31
	c. Board	1	-	196	-	137	-	27
	d. Aided	9	27	1,961	6	616	1	154
	e. Un-aided	1	-	38	-	17	-	7
	Total	16	27	3,450	6	1,686	1	301
	Total for the Dist.	76	5,082	4,689	9,001	2,370	2,511	441

1. Source : Consolidated Statistical returns for secondary schools for the year 1963-64 (Edn. Stat. - C) in the offices of the Deputy Directors of Public Instruction, Dharwar and Mysore.

s t u d e n t s							
Scheduled Casts		Scheduled Tribes		Total		Grand Total	Teachers
Boys	Girls	Boys	Girls	Boys	Girls		
5	1	5	1	343	110	453	20
148	15	5	2	6,625	1,254	7,879	246
368	34	17	-	17,946	2,237	20,183	783
521	50	27	3	24,914	3,601	28,515	1,049
-	11	-	-	-	446	446	18
-	61	-	5	-	3,713	3,713	148
-	72	-	5	-	4,159	4,159	166
521	122	27	8	24,914	7,760	32,674	1,215
38	2	-	-	524	60	584	24
71	13	5	1	2,382	588	2,970	92
,304	109	35	-	23,837	3,771	27,608	1,072
1,413	124	40	1	26,743	4,419	31,162	1,188
-	86	-	-	-	3,915	3,915	144
1,413	210	40	1	26,743	8,334	35,077	1,332
408	4	1	-	4,075	643	4,718	220
270	26	-	-	2,903	560	3,463	139
321	20	-	-	2,817	363	3,180	142
589	24	-	-	8,107	528	8,635	302
32	2	-	-	279	45	324	11
1,620	76	1	-	18,181	2,139	20,320	814
-	50	-	-	-	1,497	1,497	51
-	28	-	-	-	863	863	46
-	59	-	-	-	419	419	11
-	45	-	-	34	2,788	2,822	100
-	-	-	-	-	52	52	4
-	182	-	-	34	5,619	5,653	212
1,620	258	1	-	18,215	7,758	25,973	1,026

TABLE NO.19.
GOVERNMENT SECONDARY INSTITUTIONS IN DHARWAR AND MYSORE DISTRICTS STAFF
AND STUDENTS ACCORDING TO CASTE

Caste	Staff		Students	
	Dharwar	Mysore	Dharwar	Mysore
Adi-Karnatak	-	7	-	451
Adi-Dravida	-	-	-	1
Agasa	-	3	-	3
Brahmin	43	36	235	435
Bhovi	-	-	-	2
Christian	-	5	10	51
Chalwadi	-	-	1	-
Devanga	1	7	11	217
Dhor	-	-	5	-
Dasara	-	-	3	-
Gangamat (Ambiga)	1	1	11	9
Ganiga	-	-	-	6
Golla	1	1	2	1
Gondhali	-	-	1	-
Idiga (Iligar)	-	-	1	9
Jain	1	-	20	9
Koravar	-	-	3	-
Kumbar	-	1	-	9
Korama (S.C.)	-	-	-	2
Kshatriya	1	-	82	31
Koli	-	-	5	-
Kuruba	-	5	38	77
Kalal	-	-	2	-
Kunchatiga	-	-	-	2
Lingayat	36	19	403	492
Lamani	-	-	5	-
Maratha	22	-	44	12
Madar	7	-	34	1
Muslim	19	8	158	100
Myadar	2	-	3	-
Mudaliyar	1	3	-	3
Navi	-	-	-	2
Naidu	1	2	-	5
Others	-	-	2	3
Panchal	5	3	27	122
Pariwar	-	6	-	131
Pillai	-	1	-	-
Rajput	1	1	1	1
Reddy	1	-	6	-
Samagar	1	-	15	-
Simpi	1	2	7	-
Shetty	-	4	-	25
Sali	2	-	2	-
Sunagar	1	-	-	-
Uppar	-	2	1	13
Vaishya	-	-	1	127
Vakkaliga	1	9	-	191
Valmiki	2	-	32	1
Vaddar	-	-	5	1
Total	151	126	1,176	2,547

Number of institutions studied: Dharwar District - 6.
Mysore District - 5.

TABLE NO.20.

SEMI-GOVERNMENT SECONDARY INSTITUTIONS IN DHARWAR AND MYSORE DISTRICTS
MANAGEMENT, STAFF AND STUDENTS ACCORDING TO CASTE.

Caste	Management		Staff		Students	
	Dharwar	Mysore	Dharwar	Mysore	Dharwar	Mysore
Adi-Karnatak	-	5	-	8	-	440
Adi-Dravida	-	-	-	-	-	32
Agasa	-	-	-	2	-	36
Brahmin	4	21	74	112	1,140	1,046
Bhovi	-	-	-	4	5	9
Christian	1	2	6	4	59	143
Chalawadi	-	-	-	-	9	-
Coorgi	-	1	-	2	-	34
C.K.Shetty	-	-	1	-	7	5
Devanga	1	2	6	3	92	129
Dhor	-	-	-	-	5	2
Dasara	-	-	-	-	3	-
Dombar	-	-	-	-	4	-
Ganamati (Ambiga)	-	-	-	2	41	31
Ganiga	-	-	-	2	-	32
Golla	-	-	-	-	29	9
Gondhali	-	-	-	1	1	-
Gujjar	-	-	1	-	10	-
H.K.Shetty	-	-	-	-	-	5
Harana Shikari	-	-	-	-	1	-
Idiga (Iligar)	-	-	-	-	3	28
Jain	1	1	1	1	99	29
Jetty	-	-	-	1	-	3
Korwar	-	-	-	-	12	-
Kumbar	-	2	-	1	2	23
Koli	-	-	-	-	16	-
Korama	-	-	-	1	-	4
Kshatriya	2	1	6	4	210	63
Kuruba	3	3	10	11	166	240
Kalal	-	-	6	-	-	-
Kunchatiga	-	1	-	1	-	36
Lingayat	30	16	167	20	3,376	966

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Caste	Management		Staff		Students	
	Dharwar	Mysore	Dharwar	Mysore	Dharwar	Mysore
Bamani	-	-	-	-	22	-
Ladaru	-	-	-	-	-	5
Maratha	-	1	5	1	275	54
Muslim	3	5	20	10	334	347
Madar	1	2	5	-	142	-
Myadar	-	-	-	1	5	-
Mudaliyar	-	2	-	-	2	47
Navi	-	-	-	-	-	8
Nair	-	-	-	-	-	13
Naidu	-	-	-	1	7	12
Others	-	-	-	-	10	13
Panchal	1	-	6	3	121	118
Pariwar	-	2	-	7	-	143
Parsi	-	-	-	-	1	-
Pillai	-	-	-	2	-	2
Rajaput	-	2	1	3	18	33
Reddy	-	-	4	-	128	2
Rachver	-	-	-	1	-	5
Samagar	1	-	1	-	16	30
Simpi	-	-	1	2	65	14
Shetty	-	-	-	2	1	87
Sali	-	-	4	-	68	-
Satani	-	-	-	-	-	4
Sindhi	-	-	-	-	-	2
Sunagar	-	-	-	-	4	-
Thigala	-	-	-	-	-	5
Thiyya	-	-	-	-	-	2
Uppara	-	1	-	5	16	73
Vaishya	1	2	3	2	103	169
Vakkaliga	-	17	-	26	10	805
Vellal	-	-	-	-	-	1
Valmiki (Beda)	-	-	3	-	174	11
Waddar	-	-	-	-	41	4
Yadava	-	-	-	-	1	13
Total	49	89	331	246	6,854	5,367
Caste not stated	-	-	-	-	1,500	-
Grand Total	49	89	331	246	8,354	5,367

Note: Number of institutions studied : Dharwar District - 9.
Mysore District -16.

teachers followed by the Government. This rule does not apply to private managements. This tendency of even representation of castes also holds true in case of the student-population in government institutions. But, in a few cases, if the majority of teachers belong to a particular caste or religion, then such government institutions are supposed to be under the control of that community. This is how the layman comprehends the situation.

Table No.20 contains the analysis of 25 institutions which are run by semi-government agencies like Municipalities, Panchayats Taluka Development Boards, etc. In the structure and nature of managements, these lie somewhere in between the government Department and the private bodies. To the extent that these are statutory bodies and are controlled by members who are elected on a wider basis than is possible in private managements, these agencies exhibit more secular characteristics. But, when compared to the government Department - management, these local bodies are more parochial and reflect more of the communal-politics of the locality than is the case with the Education Department. This does not mean that the Department is completely immune from caste-politics. One should not be surprised if a local majority community brings pressure on the Department to post as head of the government-institution in the locality a person belonging to their own community. Many heads of the government schools narrated to us their experiences in regard to local-support or persecution.

Table No.20 reveals that in case of high-school committees of these agencies, Lingayats are in an overwhelming majority in Dharwar District, while Brahmins are in a majority in Mysore District, with Vakkaligas and Lingayats together out-numbering the Brahmins. Therefore, in the non-Brahmin movement in these agencies, these two communities in Mysore along with other caste members are guiding the destinies of the local self-governing agencies, which are acquiring increasing powers these days because of democratic decentralization of power. The representation of communities on teaching staff and in the case of student admissions is similar to that prevailing in case of management of these semi-government bodies.

Fortyfour Lingayat secondary educational institutions have been analysed in Table No.21. The data on these institutions indicate that Lingayats are in majority on managements, staff and among students in the two districts except in case of teachers of Mysore District, where there are 88 Brahmins compared to 61 Lingayats again indicating the probability that a sufficient number of Lingayat teachers was not available to these managements for

TABLE NO.21.

LINGAYAT SECONDARY INSTITUTIONS IN DHARWAR AND MYSORE DISTRICTS MANAGEMENT, STAFF AND STUDENTS ACCORDING TO CASTE

Caste	Management		Staff		Students	
	Dharwar	Mysore	Dharwar	Mysore	Dharwar	Mysore
Adi-Karnatak	-	2	-	-	-	217
Adi-Dravida	-	-	-	-	-	10
Agasa	-	-	-	-	1	5
Brahmin	32	14	79	88	1,120	551
Bhovi	-	-	-	-	6	35
Christian	-	-	6	3	54	15
Chalwadi	-	-	-	-	15	-
Coorgi	-	-	-	-	-	44
C.K.Shetty	-	-	2	1	16	-
Devanga	2	-	4	-	72	26
Dombar	-	-	-	-	2	-
Dhot	-	-	1	-	7	-
Dasara	-	-	3	-	22	5
Gangamat (Ambiga)	1	-	2	-	50	11
Ganiga	-	-	-	-	-	25
Golla	-	-	-	1	25	2
Gondhali	-	-	-	-	3	-
Gujjar	1	-	-	-	2	1
H.K.Shetty	-	-	-	-	-	5
Idiga (Iligar)	-	-	1	-	5	3
Jain	9	-	3	-	160	19
Jetty	-	-	-	-	-	17
Korwar	-	-	2	-	10	-
Kumbar	-	-	-	-	-	4
Koli	-	-	-	-	2	-
Kshatriya	4	1	4	-	229	44
Kuruba	8	3	8	4	384	40
Kunchatiga	-	1	-	2	-	5
Lingayat	261	53	343	61	6,416	972
Lamani	-	-	2	-	40	4
Maratha	2	1	22	1	273	20

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Caste	Management		Staff		Students	
	Dharwar	Mysore	Dharwar	Mysore	Dharwar	Mysore
Muslim	5	1	24	2	460	59
Madar	-	-	4	-	162	-
Myadar	-	-	-	-	9	6
Mudaliyar	-	-	-	-	-	23
Navi	-	-	1	-	-	5
Nair	-	-	-	2	-	1
Naidu	-	-	-	-	1	10
Others	-	-	1	1	13	12
Panchal	2	-	20	2	290	57
Parivar	-	-	-	3	-	53
Pategar	-	-	-	-	-	1
Pillai	-	-	-	-	1	-
Rajaput	-	1	2	-	13	17
Reddy	13	-	2	1	100	1
Samagar	-	-	1	-	53	-
Simpi	1	-	7	-	63	-
Shetty	-	1	-	1	-	37
Sali	1	-	1	-	18	-
Sunagar	-	-	-	-	12	-
Thigala	-	-	-	-	-	1
Uppar	-	-	-	-	25	8
Vaishya	6	2	1	-	50	67
Vakkaliga	-	1	2	10	5	283
Valmiki	2	-	20	3	264	13
Waddar	-	-	3	-	27	1
Yadava	-	-	-	-	-	6
Total	350	81	571	186	10,480	2,741
Caste not stated	-	-	-	-	313	98
Grand Total	350	81	571	186	10,793	2,839

Note : Number of institutions studied: Dharwar - 33.

Mysore - 11.

TABLE NO.22.-

BRAHMIN SECONDARY INSTITUTIONS IN DHARWAR AND MYSORE DISTRICTS
MANAGEMENT, STAFF AND STUDENTS ACCORDING TO CASTE

Caste	Management		Staff		Students	
	Dharwar	Mysore	Dharwar	Mysore	Dharwar	Mysore
Adi-Karnatak	-	1	-	2	-	173
Adi-Dravida	-	-	-	-	-	51
Agasari	-	-	-	-	19	6
Brahmin	164	33	338	90	4,119	1,353
Bhovi	-	-	-	2	11	1
Christian	4	-	4	-	232	19
Chalwadi	-	-	-	-	18	-
Georgi	-	-	-	-	2	12
G.K.Shetty	-	-	-	-	1	16
Dombar	-	-	-	-	3	-
Devanga	-	1	5	1	58	35
Dhor	-	-	-	-	30	-
Dasara	-	-	-	-	10	-
Gangamat (Ambiga)	-	-	2	-	34	11
Ganiga	-	-	-	-	-	4
Golla	-	-	-	-	9	2
Gondhali	-	-	-	-	2	-
Gujjar	2	-	-	-	9	-
H.K.Shetty	-	-	-	-	2	3
Idiga (Iligar)	-	1	-	-	-	4
Jain	-	1	-	-	178	31
Jetty	-	-	-	-	-	3
Korwar	-	-	-	-	14	-
Kumbar	-	-	-	-	2	9
Koli	-	-	-	-	4	-
Kshatriya	2	1	7	-	448	69
Kuruba	-	1	2	1	112	53
Kalal	-	-	1	-	9	-
Kunchatiga	-	1	-	-	4	14
Lingayat	26	5	58	3	2,643	177
Lamani	-	-	-	-	10	1
Maratha	3	-	20	1	710	42

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Caste	Management		Staff		Students	
	Dharwar	Mysore	Dharwar	Mysore	Dharwar	Mysore
Muslim	8	-	16	2	346	84
Madar	-	-	3	-	108	-
Myadar	-	-	3	-	29	2
Mudaliyar	-	3	-	-	-	22
Navi	-	-	-	-	20	1
Nair	-	-	-	-	3	4
Naidu	-	-	-	-	4	22
Others	-	-	3	1	6	9
Panchal	-	1	10	-	134	28
Parivar	-	1	-	1	-	21
Parsi	1	-	-	-	2	-
Pillai	-	-	-	-	-	1
Rajaput	5	1	4	-	23	13
Reddy	1	-	5	-	181	-
Rachver	-	-	-	1	-	5
Samagar	-	-	-	-	59	-
Simpi	2	-	3	-	33	-
Shetty	-	-	-	-	-	28
Sali	-	-	2	-	31	1
Satani	-	-	-	1	-	3
Sindhi	-	-	-	-	9	1
Sunagar	-	-	1	-	10	-
Uppara	-	1	1	-	9	6
Vaishya	4	-	1	-	126	104
Vakkaliga	-	4	2	9	-	145
Valmiki	-	-	-	-	106	8
Waddar	-	-	-	-	25	5
Yadava	-	-	-	-	-	8
Total	222	56	491	115	9,957	2,611
Caste not stated	-	-	-	-	120	-
Grand Total	222	56	491	115	10,077	2,611

Note : Number of institutions studied : Dharwar District - 28.
Mysore District - 5.

TABLE NO.23

CHRISTIAN SECONDARY INSTITUTIONS IN DHARWAR, BELGAUM AND MYSORE
DISTRICTS MANAGEMENT, STAFF AND STUDENTS ACCORDING TO CASTE

Caste	Management			Staff			Students		
	Dharwar	BM	Mysore	DWR	BM	MYS	DWR	BM	MYS
Adi-Karnatak	-	-	-	-	-	3	9	-	114
Adi-Dravida	-	-	-	-	-	-	-	-	30
Adi-Andhra	-	-	-	-	-	-	69	-	-
Agasa	-	-	-	-	-	-	4	-	24
Brahmin	-	-	-	86	1	64	1,373	3	1,110
Billava	-	-	-	-	-	-	-	-	1
Bhovi	-	-	-	-	-	-	8	-	1
Christian	80	3	28	108	2	60	995	29	225
Chalawadi	-	-	-	1	-	-	24	-	-
Coorgi	-	-	-	-	-	-	8	-	18
C.K.Shetty	-	-	-	-	-	-	20	-	5
Devanga	-	-	-	2	-	-	35	-	8
Dhor	-	-	-	-	-	-	14	-	-
Dombar	-	-	-	-	-	-	2	-	-
Dasara	-	-	-	-	-	-	2	-	5
Gangamat (Ambiga)	-	-	-	1	-	1	39	-	15
Ganiga	-	-	-	-	-	-	1	-	7
Golla	-	-	-	-	-	-	5	-	21
Gujjar	-	-	-	-	-	-	19	-	-
Helva	-	-	-	-	-	-	-	-	10
H.K.Shetty	-	-	-	-	-	-	-	-	1
Idiga	-	-	-	-	-	-	-	-	5
Jain	-	-	-	-	-	-	134	-	45
Jetty	-	-	-	-	-	-	-	-	2
Korwar	-	-	-	-	-	-	4	-	-
Kumbar	-	-	-	-	-	-	-	-	31
Koli	-	-	-	-	-	-	12	-	-
Kshatriya	-	-	-	3	-	-	180	-	96
Kuruba	-	-	-	1	-	-	47	-	108
Kalal	-	-	-	-	-	-	2	-	11
Kunchatiga	-	-	1	-	-	-	-	-	7
Lamani	-	-	-	-	-	-	18	-	4

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Caste	Management			Staff			Students		
	DWR	BM	MYS	DWR	BM	MYS	DWR	BM	MYS
Lingayat	1	-	-	29	-	-	1,079	-	254
Ladaru	-	-	-	-	-	-	6	-	-
Maratha	-	-	-	10	-	-	305	-	67
Muslim	-	-	-	7	-	3	354	-	11
Madar	-	-	-	4	-	-	39	-	3
Myadar	-	-	-	-	-	-	15	-	11
Mudaliyar	-	-	-	-	-	-	16	-	55
Navi	-	-	-	-	-	-	3	-	10
Nair	-	-	-	-	-	-	4	-	6
Naidu	1	-	-	-	-	-	13	-	20
Others	-	-	-	3	-	-	45	-	-
Panchal	-	-	-	4	-	-	79	-	12
Pariwar	-	-	-	-	-	-	4	-	41
Parsi	-	-	-	1	-	-	31	-	-
Pillai	-	-	-	-	-	-	9	-	7
Rejaput	-	-	-	1	-	2	56	-	10
Reddy	1	-	-	2	-	-	78	-	1
Rachavar	-	-	-	-	-	-	-	-	4
Samagar	-	-	-	-	-	-	35	-	-
Simpi	-	-	-	-	-	-	36	-	1
Shetty	-	-	1	-	-	-	2	-	25
Sali	-	-	-	-	-	-	15	-	-
Satani	-	-	-	-	-	-	-	-	5
Sindhi	-	-	-	-	-	-	7	-	2
Sunagar	-	-	-	-	-	-	3	-	10
Thiya	-	-	-	-	-	-	-	-	2
Thigala	-	-	-	-	-	-	-	-	1
Uppar	-	-	-	1	-	-	7	-	1
Vaishya	-	-	-	-	-	-	133	-	48
Vakkaliga	-	-	-	-	-	2	18	-	310
Vellal	-	-	-	-	-	-	2	-	14
Valmiki	-	-	-	1	-	1	63	-	14
Waddar	-	-	-	-	-	-	28	-	15
Yadava	-	-	-	-	-	-	4	-	8
Total	83	3	30	265	4	136	5,513	32	2,872
Caste not stated	-	-	-	-	-	-	168	-	-
Grand Total	83	3	30	265	4	136	5,681	32	2,872

Note : Number of institutions studied: Dharwar District - 13.
Belgaum " " - 1.
Mysore " " - 5.

appointment. Wherever available, the managements prefer their own people on management and staff and only in unavoidable cases do they take others. In these Lingayat managements, Brahmins occupy the next position after Lingayats in all the three aspects of the analysis. The percentages of Lingayats to the total on management and staff, and among students are 74.5, 60 and 61 respectively in Dharwar District and 65.4, 32.8 (47 for Brahmins) and 35.5 respectively in Mysore District.

In Table No.22 are analysed 33 Brahmin secondary institutions. Brahmins are in the majority on management and staff as also among students, the next larger community being the Lingayat except in case of teachers in Mysore where it is Vakkaligas who occupy the second position. The percentages of Brahmins on management and staff and among students are 73.8, 68.8 and 41.2 respectively in case of Dharwar District and 59, 79, and 51.8 respectively in case of Mysore District.

Table No.23 illustrates the community representation in 19 Christian secondary institutions in Dharwar, Belgaum and Mysore Districts. It may also be noted that all these institutions are situated in urban areas. Both on the management and staff, Christians are in the majority, except in case of teachers in Mysore District where Brahmins are in the majority. The percentages of Christians on management and staff are 96.3, and 40.7 respectively in Dharwar District, 100 and 75 respectively in Belgaum District and 93.3 and 44.4 (Brahmins are 47%) in case of Mysore District. Whereas we found the majority of students belong to the respective communities in Brahmin and Lingayat institutions, this is not ^{the} case with Christian or such other minority-community institutions. In case of Christian institutions in Dharwar District, the student majorities are Brahmin, Lingayat, and Christians in that order. In case of a single Christian institution of Belgaum, the majority of students admitted are Christians. In Mysore, the student majorities are Brahmin, Vokkaliga, Lingayat and Christian according to numerical strength. But it must be noted that the percentage attendance of Christian students is definitely higher in Christian institutions than that to be found in other community institutions, thus strengthening our thesis that students prefer institutions of their own community.

In Table No.24, we discuss the 5 Muslim secondary schools in the two Districts studied. Naturally, there is a preponderant majority of Muslims on managements and staff and among students. From the scrutiny of Christian and Muslim institutions, it is evident that they have taken very few persons of other communities

TABLE NO.24.

MUSLIM SECONDARY INSTITUTIONS IN DHARWAR AND MYSORE DISTRICTS
MANAGEMENT, STAFF AND STUDENTS ACCORDING TO CASTE.

Caste	Management		Staff		Students	
	Dharwar	Mysore	Dharwar	Mysore	Dharwar	Mysore
Brahmin	-	-	-	-	12	1
Christian	-	-	-	-	4	-
Chalwadi	-	-	-	-	1	-
Gangamath (Ambiga)-	-	-	-	-	1	-
Gujjar	-	-	-	-	2	-
Kuruba	-	-	-	-	2	-
Lingayat	2	-	4	-	9	-
Lamani	-	-	-	-	1	-
Muslim	52	11	63	28	1,235	527
Madar	-	-	-	-	3	-
Panchal	-	-	1	-	1	-
Pariwar	-	-	-	2	-	-
Uppar	-	-	-	-	1	-
Valmiki	-	-	-	-	1	-
Waddar	-	-	1	-	-	-
Total	54	11	69	30	1,273	528

Note : Number of institutions studied : Dharwar District - 4.

Mysore " " - 1.

on their managements. The probable reason may be that these minority religious groups are suspicious of outsiders serving on their managements. Though other communities like Brahmin, Lingayat, Reddy, Kuruba etc., prefer their own people, they have allowed a considerable element of other communities on their managements.

We should not be surprised if there is a preponderance of Muslim teachers and students in their institutions as these are Urdu-medium schools. A handful of Hindu students attend Urdu-schools, as they hail from Rajasthan, Madhya Pradesh etc., and they find Urdu easier than Kannada. The appreciable number of non-Muslim students in case of Dharwar District Muslim schools is due to the fact that a high school was converted into a higher secondary school where the medium of instruction in the XI standard is English. Therefore the students of the locality who have passed the S.S.L.C. examination avail this facility of XI standard instead of joining far away colleges for P.U.C. classes.

Table No.25 contains statistics on a Vakkaliga secondary school in Mysore city. Just as Lingayats are concentrated in rural parts of North-Karnatak, Vakkaligas are in a majority in the rural parts of

TABLE NO.25.

VAKKALIGA SECONDARY INSTITUTIONS IN MYSORE DISTRICT
MANAGEMENT, STAFF AND STUDENTS ACCORDING TO CASTE

Caste	Management	Staff	Students
Adi-Karnatak	-	-	51
Adi-Dravida	-	-	3
Agasa	-	1	4
Brahmin	2	10	54
Bhovi	-	-	1
Christian	-	-	7
Coorgi	-	-	3
Devanga	1	-	11
Gangamath (Ambiga)	-	-	1
Ganiga	-	-	14
Golla	-	-	1
H.K.Shetty	-	-	1
Idiga	1	-	2
Jain	-	-	4
Jetty	-	-	5
Korava	-	-	3
Kuruba	-	-	18
Kunchatiga	1	-	2
Lingayat	-	2	12
Ladaru	-	-	3
Maratha	-	-	26
Muslim	-	1	105
Mudaliyar	-	-	15
Naidu	-	-	5
Panchal	-	-	19
Pategar	-	-	1
Pillai	-	-	2
Rajaput	-	-	10
Reddy	-	-	1
Samagar	-	-	1
Shetty	-	-	8
Sali	-	-	1
Thigala	-	-	2
Uppara	-	-	3
Vaishya	-	-	11
Vakkaliga	8	10	86
Valmiki	-	-	8
Yadava	-	-	2
Total	13	24	506

Note : Number of institution studied: Mysore District - 1.

TABLE NO.26.

REDDY SECONDARY INSTITUTIONS IN DHARWAR DISTRICT
MANAGEMENT, STAFF AND STUDENTS ACCORDING TO CASTE

Caste	Management	Staff	Students
Brahmin	1	2	3
Iligar	-	-	1
Kuruba	1	1	15
Lingayat	1	3	20
Muslim	-	-	3
Madar	-	-	1
Panchal	-	-	3
Reddy	6	1	18
Valmiki	-	-	1
Total	9	7	65

Number of institution studied : Dharwar District - 1.

TABLE NO.27.

KURUBA SECONDARY INSTITUTIONS IN DHARWAR DISTRICT
MANAGEMENT, STAFF AND STUDENTS ACCORDING TO CASTE

Caste	Management	Staff	Students
Agasa	-	-	5
Brahmin	-	2	2
Chalawadi	-	-	1
Gangamat	-	-	6
Golla	-	-	1
Kuruba	4	2	23
Lingayat	6	3	37
Muslim	-	1	3
Maratha	-	-	4
Panchal	-	-	9
Reddy	-	-	2
Simpi	-	-	4
Valmiki	-	-	8
Total	10	8	105

Number of institutions studied : Dharwar District - 1.

TABLE NO.28.

MARATHA SECONDARY INSTITUTIONS IN DHARWAR DISTRICT
MANAGEMENT, STAFF AND STUDENTS ACCORDING TO CASTE

Caste	Management	Staff	Students
Brahmin	-	2	2
Dhor	-	-	1
Devanga	-	-	1
Kuruba	-	1	4
Lamani	-	-	1
Lingayat	-	4	5
Maratha	9	1	32
Muslim	-	-	7
Madar	-	-	1
Panchal	-	1	-
Rajaput	-	-	4
Samagar	-	-	10
Waddar	-	-	1
Valmiki	-	-	2
Total	9	9	71

Note: Number of institution studied: Dharwar District - 1.

old Mysore and compared to their numerical strength in the total population of that area, their educational effort in sponsoring private bodies is not comparable to what Lingayats have done. The reason appears to be the prevalence of more Government and District Board High School there. The Vakkaliga participation in secondary educational effort is really siz-able in the management and teaching fields of board-schools in Mysore as shown in Table No.20.

In Table No.26 we have an example of a Reddy secondary institution. This is a minority caste but a well-to-do peasant community. Though there are only a few institutions with a Reddy majority on managements, they are also participating in other community managements, like the Lingayat ones, as is clear from Table No.21.

Table No.27 is an instance of a Kuruba institution in the rural areas of Dharwar District. This is an instance of the nomenclature of management being linked to the most powerful community, and not the majority community, serving on the management. Here, there is a majority of Lingayats on the management and staff and among students. But the initiative and major effort has come from Kurubas in sponsoring the institution and the key-posts are held by them. To indicate the Kuruba-identity, the institution has been named after their deity "Beereshwar". Kurubas were traditionally shepherds and a backward community, oppressed and exploited by other communities. It

TABLE NO.29.
KUNCHATIGA SECONDARY INSTITUTIONS IN MYSORE DISTRICT
MANAGEMENT, STAFF AND STUDENTS ACCORDING TO CASTE.

Caste	Management	Staff	Students
Adi-Karnatak	-	-	10
Adi-Dravida	-	-	4
Brahmin	5	28	315
Christian	-	-	10
Devanga	-	-	14
Ganiga	-	-	1
Gangamath	-	-	6
Idiga	-	-	2
Jain	-	-	27
Jetty	-	-	4
Kshatriya	-	-	23
Korwar	-	-	1
Kuruba	-	3	16
Kunchatiga	6	3	37
Lingayat	-	-	63
Ladaru	-	-	3
Maratha	-	-	16
Muslim	-	-	16
Mudaliar	-	-	5
Myadar	-	-	1
Navi	-	-	4
Panchal	-	-	16
Rangare	-	-	14
Shetty	1	1	16
Vaishya	-	-	48
Vakkaliga	1	1	82
Valmiki	-	-	2
Yadava	-	-	5
Total	13	36	751

Note: Number of institution studied: Mysore District - 1.

is only recently that they have improved their position and today they are an organised community to be reckoned with.

An instance of a Maratha institution in Dharwar city is illustrated in Table No.28. There is a majority of Marathas on the management and in the student population, but in case of staff they have relied heavily on Lingayats and Brahmins. The Marathas are the major community in Maharashtra but they form a small minority in Dharwar.

Table No.29 shows the pattern of a Kunchatiga secondary school in Mysore city. On the management, Kunchatiga and Brahmin are equally

Collegiate Education

TABLE NO.30.
TOTAL NUMBER OF GENERAL AND PROFESSIONAL COLLEGES AND
POLY-TECHNICS (DISTRICTWISE) FOR 1964-65 AND THE NUMBER STUDIED IN
THE SURVEY

Name of Colleges	Dharwar		Belgaum		Mysore	
	Total No. of Ints.	No. Studied	Total No. of Ints.	No. Studied	Total No. of Ints.	No. Studied
Arts and Science Colleges	6	6	4	4	8	7
Medical and Ayurvedic	1	1	2	2	1	-
Engineering	1	1	-	-	2	2
B.Ed.Colleges	2	2	1	1	4	1
Law Colleges	2	2	1	1	1	1
Commerce Colleges	1	1	1	1	1	1
Oriental Colleges	-	-	-	-	1	1 + 1*
Agriculture and Vet.	1	1	-	-	-	-
Polytechnics, Engg. Schs. and Industrial Training Centres	4	4	1	-	2	2
Total	18	18	10	9	20	16

*This is a Christian Theological College in Bangalore, which is not recognised by the Department of Education.

represented whereas in the case of teachers, this institutions has preferred Brahmins. The representation of communities in the student-population reflects the general population pattern of the city of Mysore.

Table No.30 indicates the general picture of collegiate educational facilities in the three Districts. In case of Dharwar District all the collegiate institutions have been studied. In case of Belgaum and Mysore Districts the percentages of coverage are 90 and 80 respectively. In terms of management types, out of the total 43 collegiate institutions studied, 10 are maintained by the Government, 5 are run as model colleges by the Karnatak University and Mysore University and the remaining 28 are managed by private bodies as already shown in Table No.1 of this part of the Report.

We present the data collected on these 43 collegiate educational institutions in the following 6 tables indicating the relation between communities and the collegiate institutions..

TABLE NO. 31.
GOVERNMENT COLLEGES, DHARWAR, BELGAUM, AND MYSORE DISTRICTS
STAFF AND STUDENTS ACCORDING TO CASTE

Caste	Staff			Students		
	Dharwar	Belgaum	Mysore	Dharwar	Belgaum	Mysore
Adi-Karnatak	-	-	13	6	-	136
Adi-Dravida	1	-	-	-	-	1
Agasa	-	-	-	1	-	1
Brahmin	46	6	87	388	32	614
Bhovi	1	-	-	4	-	5
Billava	-	-	1	3	-	-
Christian	11	-	8	39	1	50
Coorgi	1	-	4	15	-	78
C.K.Shetty	-	-	-	-	-	5
Devanga	1	-	3	9	2	12
Dhor	2	-	-	3	-	-
Dasara	-	-	-	2	-	-
Gangamat	-	-	-	3	-	11
Ganiga	-	-	2	-	-	9
Golla	1	-	-	4	-	-
Gondhali	-	-	-	1	-	-
Gujjar	-	-	-	-	-	3
H.K.Shetty	-	-	1	-	-	3
Idiga	-	-	-	3	-	11
Jain	-	-	3	29	3	15
Jetty	-	-	-	-	-	5
Korwar	1	-	-	1	-	2
Kumbar	-	-	1	-	-	5
Kshatriya	6	-	1	23	2	51
Koli	-	-	-	3	-	-
Kuruba	5	1	35	24	-	58
Kunchatiga	-	-	1	-	-	14
Lingayat	83	3	33	519	27	183
Lamani	-	-	-	4	-	-
Ladaru	-	-	-	-	-	5
Maratha	26	9	5	63	15	61

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Caste	Staff			Students		
	Dharwar	Belgaum	Mysore	Dharwar	Belgaum	Mysore
Madara	4	1	-	14	-	-
Muslim	10	3	20	115	10	152
Myadar	2	-	-	3	-	-
Mudaliyar	-	-	4	-	-	16
Navi	-	-	1	-	-	9
Nair	-	-	-	4	-	3
Naidu	-	-	4	4	1	12
Others	-	-	-	13	1	10
Panchal	7	1	5	33	2	27
Parivar	-	-	3	-	-	13
Pategar	-	-	-	-	-	1
Parsi	-	-	-	1	-	-
Pillai	-	-	-	-	-	2
Rajaput	-	-	-	1	-	9
Reddy	-	-	-	39	-	2
Rachavar	-	-	-	-	-	2
Samagar	2	-	-	3	-	-
Simpi	-	-	2	8	-	1
Shetty	1	-	-	-	-	34
Sali	-	-	-	5	-	3
Satani	-	-	2	-	-	10
Sindhi	-	-	1	1	-	9
Sunagar	1	-	-	-	-	-
Thiyya	-	-	-	-	-	1
Thigala	-	-	-	-	-	2
Uppara	-	-	-	3	2	2
Vaishya	-	-	7	20	-	20
Vakkaliga	2	-	23	36	1	221
Valmiki	-	-	4	17	-	3
Waddar	-	-	2	-	-	-
Yadava	-	-	3	-	-	7
Total	214	24	279	1,467	102	1,909
Caste not stated	84	-	-	-	-	-
Grand Total	298	24	279	1,467	102	1,909

Number of institutions studied: Dharwar District - 5.

Belgaum " " - 1.

Mysore " " - 4.

TABLE NO.32.
SEMI-GOVERNMENT COLLEGES IN DHARWAR AND MYSORE DISTRICTS
MANAGEMENT, STAFF AND STUDENTS ACCORDING TO CASTE.

Caste	Management		Staff		Students	
	DHARWAR	MYSORE	DHARWAR	MYSORE	DHARWAR	MYSORE
Adi-Karnatak	-	-	-	8	1	145
Adi-Dravida	-	-	-	-	-	37
Agasa	-	-	-	-	-	5
Brahmin	1	-	51	46	494	427
Bhovi	-	-	-	-	-	4
Christian	-	-	8	2	43	25
Coorgi	-	-	-	-	-	42
C.K.Shetty	-	-	-	1	-	11
Devanga	-	-	2	-	9	15
Dasara	-	-	-	-	1	-
Gangamat	-	-	2	-	2	11
Ganiga	-	-	-	-	-	12
Golla	-	-	-	-	3	1
H.K.Shetty	-	-	1	-	1	-
Idiga	-	-	-	-	2	9
Jain	-	-	1	2	24	18
Jetty	-	-	-	-	-	2
Kumbar	-	-	-	-	-	8
Kshatriya	-	-	4	6	27	41
Kuruha	-	-	4	1	22	58
Korama	-	-	-	-	-	5
Kalal	-	-	-	-	2	-
Korava	-	-	-	-	-	2
Koli	-	-	-	-	4	-
Kunchatiga	-	-	-	1	-	21
Lingayat	12	-	111	20	908	504
Lamani	-	-	-	-	-	7
Maratha	-	-	34	3	54	13
Muslim	-	-	33	16	89	78
Myadar	-	-	6	-	1	-
Mudaliyar	-	-	1	2	2	6

Caste	Management		Staff		Students	
	Dharwar	*Mysore	Dharwar	Mysore	Dharwar	Mysore
Madar	-	-	4	-	9	-
Navi	-	-	-	-	-	5
Naidu	-	-	-	-	1	3
Others	-	-	-	1	7	8
Panchal	-	-	2	2	17	16
Parsi	-	-	-	-	4	-
Pillai	-	-	1	-	-	1
Rajaput	-	-	1	-	3	7
Reddy	-	-	1	3	48	3
Samagar	-	-	1	-	5	1
Simpi	-	-	3	-	4	2
Shetty	-	-	-	3	-	34
Sali	-	-	-	-	-	1
Satani	-	-	-	1	-	7
Sindhi	-	-	1	-	1	-
Sunagar	-	-	3	-	1	-
Uppara	-	-	2	-	5	7
Vaishya	-	-	2	3	14	39
Vakkaliga	-	-	-	38	6	478
Vellal	-	-	-	-	1	6
Valmiki	-	-	-	5	11	31
Waddar	-	-	-	-	3	-
Yadava	-	-	-	2	1	11
Total	13	-	279	166	1,830	2,167

*No seperate Governing Bodies for Mysore University Colleges.

Note: Number of institutions studied: Dharwar District - 3.

Mysore " " - 2.

TABLE NO.33.

LINGAYAT COLLEGES IN DHARWAR, BELGAUM AND MYSORE DISTRICTS
MANAGEMENT, STAFF AND STUDENTS ACCORDING TO CASTE.

Caste	Management			Staff			Students		
	DWR	BM	MYS	DWR	BM	MYS	DWR	BM	MYS
Adi-Karnatak	-	-	-	-	-	3	6	-	-
Brahmin	2	1	1	42	40	25	1,090	545	178
Bhovi	-	-	-	-	-	-	6	3	-
Billava	-	-	-	-	-	-	-	-	2
Christian	1	-	-	6	6	3	120	138	7
Coorgi	-	-	-	-	-	-	2	3	3
Dombara	-	-	-	-	-	-	3	2	-
Devanga	-	-	-	4	1	-	34	17	5
Dhoor	-	-	-	-	-	-	7	2	-
Dasara	-	-	-	-	-	-	4	-	-
Gangamat	-	-	-	1	-	-	11	3	1
Ganiga	-	-	-	-	-	-	1	-	1
Golla	-	-	-	-	-	-	7	-	-
Gondhali	-	-	-	-	-	-	1	2	-
Gujjar	-	-	-	-	-	-	4	-	-
Idiga	-	-	-	-	-	-	4	-	-
Jain	5	-	-	5	2	-	121	208	2
Jetty	-	-	-	-	-	1	-	-	1
Korwar	-	-	-	-	-	-	17	-	1
Kumbar	-	-	-	-	-	-	-	-	2
Koli	-	-	-	-	-	-	2	-	-
Kshatriya	3	-	-	8	-	-	151	22	11
Kuruba	-	-	-	4	-	1	74	57	6
Kalal	-	-	-	1	-	-	6	-	-
Kunchatiga	-	-	1	-	-	-	-	-	2
Lingayat	35	43	10	203	138	17	1,500	1,078	104
Lamani	-	-	-	1	-	-	11	-	-
Maratha	-	-	-	16	25	1	142	251	2
Muslim	1	-	-	16	8	1	239	184	23
Madar	-	-	-	3	6	-	49	129	-

Caste	Management			Staff			Students		
	DWR	BM	MYS	DWR	BM	MYS	DWR	BM	MYS
Myadar	-	-	-	-	2	-	24	-	-
Mudaliyar	-	-	-	-	-	-	5	-	12
Navi	-	-	-	-	-	-	3	-	-
Nair	-	-	-	-	-	-	10	5	4
Naidu	-	-	-	2	-	-	10	2	-
Others	-	-	-	2	2	-	36	40	24
Panchal	-	-	-	4	7	1	71	32	9
Pategar	1	-	-	-	-	-	-	-	-
Parsi	-	-	-	-	2	-	6	6	-
Pillai	-	-	-	-	-	-	-	1	-
Rajaput	-	-	-	4	-	-	13	10	-
Reddy	-	1	-	3	3	-	119	35	-
Samagar	-	-	-	-	-	-	26	6	-
Simpi	-	-	-	3	1	-	23	20	-
Shetty	-	-	-	-	-	1	4	1	13
Sali	-	-	-	-	1	-	15	1	2
Satani	-	-	-	-	-	-	-	-	3
Sindhi	-	-	-	-	-	-	6	1	4
Sunagar	-	-	-	-	-	-	-	1	-
Thiya	-	-	-	-	-	-	1	-	1
Uppara	-	-	-	1	-	-	4	8	1
Vaishya	1	-	1	3	2	-	92	29	19
Vakkaliga	-	-	2	-	-	5	31	35	39
Vellal	-	-	-	-	-	-	5	-	-
Valmiki	-	-	-	3	2	-	62	25	3
Waddar	-	-	-	-	-	-	12	4	-
Yadava	-	-	-	-	-	-	-	-	1
Total	49	45	15	335	248	59	4,190	2,906	486
Caste not stated	-	-	-	-	-	-	-	109	-
Grand Total	49	45	15	335	248	59	4,190	3,015	486

ite: Number of institutions studied: Dharwar District - 6.
 Belgaum " " - 5.
 Mysore " " - 2.

TABLE-NO.34.

BRAHMIN COLLEGIATE INSTITUTIONS IN DHARWAR, BELGAUM AND MYSORE
DISTRICTS MANAGEMENT, STAFF AND STUDENTS ACCORDING
TO CASTE

Caste	Management			Staff			Students		
	DWR	BM	MYS	DWR	BM	MYS	DWR	BM	MYS
Adi-Karnatak	-	-	-	-	-	9	1	-	26
Brahmin	18	36	37	48	64	182	511	444	1,200
Bhovi	-	-	-	-	-	-	3	2	5
Billava	-	-	-	-	-	-	-	2	-
Christian	-	-	-	1	1	3	25	29	16
Chalawadi	-	-	-	-	-	-	10	-	-
Coorgi	-	-	-	-	-	-	-	3	19
C.K.Shetty	-	-	-	-	-	-	-	-	6
Devanga	1	-	-	2	1	2	9	5	13
Dhor	-	-	-	-	-	-	4	7	-
Dombar	-	-	-	-	-	-	-	1	-
Gangamat	-	-	-	-	-	-	1	1	5
Ganiga	-	-	-	-	-	3	-	-	7
Golla	-	-	-	-	-	-	1	-	-
Gondhali	-	-	-	4	-	-	4	-	-
H.K.Shetty	-	-	-	-	-	-	-	-	3
Idiga	-	-	-	-	-	-	-	-	4
Jain	-	2	-	-	4	1	13	71	14
Jetty	-	-	-	-	-	-	-	-	2
Kshatriya	-	-	-	1	1	-	18	17	25
Korawa	-	-	-	-	-	-	-	2	-
Kuruba	-	-	-	-	-	3	11	5	36
Kumbar	-	-	-	-	-	-	-	-	1
Kalal	-	-	-	1	-	-	-	-	-
Kunchatiga	-	-	-	-	-	-	-	-	10
Lingayat	2	-	6	7	6	-	267	75	181
Lamani	-	-	-	-	-	-	6	-	-
Maratha	-	-	-	6	25	-	58	289	13
Muslim	-	-	-	4	4	1	66	24	37
Myadar	-	-	-	-	-	-	1	-	-

Caste	Management			Staff			Students		
	DWR	BM	MYS	DWR	BM	MYS	DWR	BM	MYS
Madar	-	-	-	-	4	-	14	44	-
Mudaliyar	-	-	-	-	-	2	-	-	12
Navi	-	-	-	-	-	-	-	-	1
Nair	-	-	-	-	-	1	1	-	5
Naidu	-	-	-	-	-	2	-	-	2
Others	-	-	-	1	-	-	14	9	6
Panchal	-	-	-	-	1	-	13	12	8
Pariwar	-	-	-	-	-	1	-	-	2
Parsi	-	-	-	-	-	-	-	2	1
Rajaput	-	-	-	-	-	-	5	4	4
Reddy	1	-	-	-	-	-	20	2	-
Samagar	-	-	-	-	2	2	11	4	-
Simpi	-	-	-	-	1	1	-	8	1
Shetty	-	-	-	-	1	2	1	-	28
Sali	-	-	-	-	-	-	1	1	-
Satani	-	-	-	-	-	-	-	-	4
Sindhi	-	-	-	-	-	-	-	-	4
Sunagar	-	-	-	-	-	-	1	-	-
Uppara	-	-	-	-	-	-	-	-	4
Vaishya	-	-	-	-	1	1	19	34	41
Vakkaliga	-	-	3	-	-	34	20	5	205
Vellal	-	-	-	-	-	-	-	-	3
Valmiki	-	-	-	1	2	2	16	4	4
Waddar	-	-	-	-	-	-	-	1	-
Yadava	-	-	-	-	-	-	3	-	14
Total	22	38	46	76	118	252	1,148	1,107	1,972
Caste not stated	-	-	-	-	-	-	-	539	-
Grand Total	22	38	46	76	118	252	1,148	1,646	1,972

Note: Number of institutions studied: Dharwar District - 3.
 Belgaum District - 3.
 Mysore District - 4.

Table No.31 shows the communities represented on the staff and among the students in 10 government collegiate institutions. In case of staff, the numerical majorities in Dharwar are Lingayat (38.78%), Brahmin (21.49%), Maratha and Christian; in Belgaum Maratha (37.5%), Brahmin (25%), Lingayat and Muslim; and ⁱⁿ Mysore, Brahmin (31.18%) Kuruba (12.54%), Lingayat, Vakkaliga and Muslim. The pattern of attendance of students of different castes and religions in government colleges in these districts reflects the respective proportion of these communities in the population. The representation of under-privileged castes in engineering and medical colleges is ensured by reservation of seats and other financial aid.

Table No.32 illustrates 5 University colleges. In Dharwar the majority communities working on the staff are Lingayat (39.78%), Brahmin (18.27%), Maratha, Muslim and others in that order, while in Mysore these are Brahmin (27.71%), Vakkaliga (22.89%), Lingayat, Muslim and others. Among students, in Dharwar 49.6% are Lingayats and 27% are Brahmins while in Mysore, 23.25% students are Lingayats, 22% Vakkaligas and 19% Brahmins, again indicating that roughly this is the population pattern in these two Districts.

In Table No.33 are analysed 13 Lingayat colleges in Dharwar, Belgaum and Mysore Districts. On the managements Lingayats are in a large majority in all cases with 71.42% in Dharwar, 95.55% in Belgaum and 66.66% in Mysore Districts. The position with regard to staff also is similar except in Mysore District, where Brahmins are in majority in Lingayat institutions for the reason already noted. In this respect the majorities are: in Dharwar District, Lingayats (60.56%), Brahmins (16.12%), Marathas and Muslims (each with 4.77%), in Belgaum District, Lingayats (55.64%), Brahmins (16.12%) and Marathas (10%); and in Mysore Brahmins (42.37%), Lingayats (28.81%) and Vakkaligas (8.5%). Again in case of students in these institutions, Lingayats are in majority in the two districts of Dharwar and Belgaum and Brahmins are in majority in Mysore, the percentages being: for Dharwar, Lingayat 35.79 and Brahmins 26, for Belgaum, Lingayats 38.6 and Brahmins 18.75, and for Mysore, Brahmin 36.62 and Lingayats 29.39.

Ten collegiate institutions managed by Brahmins have been illustrated in Table No.34. In all the three aspects of our analysis Brahmins are in overwhelming majority in these institutions. The percentages on managements in Dharwar, Belgaum and Mysore are 81.81, 94.73, and 80.43. On the staff, in Dharwar 63.15% are Brahmins, 9.34% are Lingayats; in Belgaum 54.23% are Brahmins, 21% are Marathas; and in Mysore 72.22% are Brahmins, 13.49% are Vakkaligas. Similarly the percentages of Brahmin students are: in Dharwar

TABLE NO.35.

CHRISTIAN COLLEGIATE INSTITUTIONS IN DHARWAR AND MYSORE DISTRICTS
MANAGEMENT, STAFF AND STUDENTS ACCORDING TO CASTE

Caste	Management		Staff		Students	
	Dharwar	Mysore	Dharwar	Mysore	Dharwar	Mysore
Adi-Karnatak	-	-	-	3	-	11
Agasa	-	-	-	-	-	2
Brahmin	-	-	2	25	7	264
Chriatian	3	19	7	96	15	248
Coorgi	-	-	-	-	-	176
C.K.Shetty	-	-	-	-	-	1
Devanga	-	-	-	-	1	19
Dasara	-	-	-	-	-	1
Dombara	-	-	-	-	1	-
Gangamath	-	-	-	-	-	2
Ganiga	-	-	-	-	-	1
H.K.Shetty	-	-	-	-	-	5
Idiga	-	-	-	-	-	2
Jain	1	-	-	-	2	25
Kumbar	-	-	-	-	-	1
Kshatriya	-	-	-	1	-	15
Kuruba	-	-	-	1	-	17
Kunchatiga	-	-	-	-	-	12
Lingayat	-	-	-	1	4	142
Ladaru	-	-	-	-	-	2
Maratha	-	-	-	1	3	18
Muslim	-	-	-	5	-	144
Mudaliyar	-	-	-	1	-	14
Navi	-	-	-	-	-	4
Nair	-	-	-	-	-	8
Naidu	-	-	-	1	-	9
Others	-	-	-	1	-	5
Panchal	-	-	-	1	-	14
Parsi	-	-	-	-	-	3
Rajaput	-	-	-	-	-	17
Red y	-	-	-	-	1	22
Simpi	-	-	-	-	1	-
Shetty	-	-	-	-	-	17
Satani	-	-	-	-	-	1
Sindhi	-	-	-	1	-	12
Thiya	-	-	-	1	-	4
Uppara	-	-	-	-	-	4
Vaishya	-	-	-	1	-	60
Vakkaliga	-	-	-	1	-	160
Vellal	-	-	-	-	-	13
Valmiki	-	-	-	-	-	8
Waddar	-	-	-	-	-	1
Yadava	-	-	-	-	-	5
Total	4	19	9	141	35	1,489

Note: Number of Institutions studied : Dharwar District - 1.
Mysore " " - 3.

TABLE NO.36..
KUNCHATIGA COLLEGIATE INSTITUTIONS IN MYSORE DISTRICT
MANAGEMENT, STAFF AND STUDENTS ACCORDING TO CASTE

Caste	Management	Staff	Students
Adi-Karnatak	-	-	8
Adi-Dravada	-	-	4
Agasa	-	-	2
Brahmin	5	16	270
Bhovi	-	1	1
Christian	-	2	8
Coorgi	-	-	16
Devanga	-	-	2
H.K.Shetty	-	-	2
Idiga	-	-	1
Jain	-	-	10
Kshatriya	-	-	24
Kuruba	-	-	9
Kunchatiga	6	3	8
Lingayat	-	3	77
Lamani	-	-	2
Maratha	-	-	3
Muslim	-	1	43
Mudaliyar	-	1	5
Navi	-	-	1
Nair	-	-	1
Naidu	-	-	2
Others	-	-	2
Panchal	-	-	5
Parivar	-	-	3
Pillai	-	-	2
Rajaput	-	-	6
Simpi	-	-	4
Shetty	1	1	11
Sali	-	-	1
Sindhi	-	-	1
Vaishya	-	-	31
Vakkaliga	1	1	90
Vellal	-	-	1
Yadava	-	-	2
Total	13	29	658

Number of institution studied: Mysore District - 1.

44.51, in Belgaum 40.1, and in Mysore 61.35. Next to the majority community students in these institutions are: in Dharwar, Lingayats; in Belgaum, Marathas; and in Mysore, Vakkaligas.

The data pertaining to 4 Christian institutions - 1 technical institute in Dharwar, 2 colleges in Mysore and 1 theological college in Bangalore - have been analysed in Table No.35. As is evident from the Table, Christians are represented in overwhelming majority on managements and staff and among students, except in case of Mysore colleges where in an arts and science college, the percentages of Brahmin (17.75) and Christian (16.67) students are almost equal. From a scrutiny of all the Christian institutions, as detailed in Table Nos. 14, 23 and 35, it becomes evident that Christians prefer, Brahmins, among Hindus, as teachers. When asked for this preference, some informants maintained that traditionally Brahmins are a teaching-caste, and that they are more loyal to the institutions in which they work. One more likely reason could be, that as most students in Christian institutions are Brahmins, the managements may be appointing some Brahmin teachers to continue to attract these students.

Table No.36 relates to a Kunchatiga college of Mysore which is sponsored by an individual of that community, already noted while discussing Kunchatiga primary and secondary schools. Kunchatigas are a trading minority caste who take little interest in education as should be evident from the preceding tables. Hence this society to uplift the community educationally. Here again Brahmins are preferred to other communities on management and staff.

SOME OBSERVATIONS

Based on the analysis made so far of 210 educational institutions starting from pre-primary to collegiate level, the following observations may be offered on the communal nature of these institutions.

- 1) In most cases a positive correlation exists between community-managed educational institutions and the high representation of the concerned community on the management and staff and among students. This is especially clear in case of majority communities and in places where there are more than one institutions in the locality belonging to different castes or religions. The percentages worked out are averages of both urban and rural institutions, where there is less scope for the choice of institutions. If, percentages for urban institutions only are worked out, the majorities of the respective communities on the managements and staff and among the students of their institutions will be

still higher than we obtained in the over-all percentages. Many institutions themselves may deny, and a few have emphatically denied that they are communal or casteist. But the reality is laid bare in the preceding twenty-two tables. We do not contend that for this trend the communal element is the sole factor. There may be other considerations - kinship, friendship, economics (e.g. donations), and politics, and even linguism, but we do assert that communal considerations are definitely a decisive factor.

2) Just to show that these managements are broad-based, a few members of other communities are taken on the managements. Sometimes these outsiders may be donors, persons with similar views, political or professional colleagues, or fellowmen of the locality. In this practice of the accommodation of outsiders is indicated the social distance and social acceptance of the communities involved in the alliance for educational purposes. Thus, there are no instances of untouchables or scheduled castes being represented on the managements, except 5 members on the managements of board high schools in Mysore and a few members on primary school boards in Belgaum and Dharwar, and this too because of statutory obligations.

3) The tendency of the managements is to prefer persons of their own community for appointment. If particular specialists are not available in their community, then they are compelled to take in others, but they choose persons from the communities they like and trust. The survey reveals that very few persons belonging to backward and scheduled castes hold teaching or key-posts. Most of these people are employed for lowly jobs like peons, sweepers etc., or at best as clerks.

Sometimes, outsiders are thrust on the managements through the influence of the members of the management, for appointment. And such cases are shown as instances of these managements being 'open' to outsiders.

Appointments are made according to the rules prescribed by the Department of Education; nevertheless, favouritism does occur. The phenomenon of patronage in case of appointments in these private institutions is complex. The usual explanation offered is that people with common interests and aims contribute to harmony, because of the 'we' feeling among the members. As these private institutions are the results of the initiative and effort of particular communities, in most cases, they feel justified in helping their own members. Some informants even

contested our description of the appointment opportunity as patronage. They held that there is nothing wrong in preferring one's own people, provided that eligibility conditions are fulfilled, and the cause of education is not harmed. They contend that such harm will be done only when incompetent or ineligible persons are appointed in preference to competent and eligible candidates. But this contention of reliance on merit cannot be accepted in toto without being questioned unless a separate full-scale investigation by a competent agency is carried out. This problem is like a vicious circle. Managements say that they make appointments out of the available applicants and usually more applications are received from candidates belonging to the community which dominates or controls the management. It is not that there are not many persons of other communities seeking employment, but that job-seekers of other communities discount their chances of being selected at the hands of managements of alien communities, and hence many do not apply. Many informants belonging to minority communities confided in us saying that in the struggle between major communities, the minorities are ignored and denied their legitimate opportunities. Consequently, in most cases, selection of teachers is made on the communal basis, even sacrificing merit. Thus a Hubli news-paper¹ alleged that, one reason, among others, for falling standards of education at all levels is favouritism (based on community and kinship) in appointments ignoring merit and competency.

The concentration of teachers of a particular community in an educational institution has its own repercussions on the minds of the students. In some ways it may do good if it encourages them to try to serve their own institution with zeal. But it may also do harm. Dr D.C.Pavate has written that, "there were many teachers who had their own communal or political bias. This was reflected in their work and conduct in the school. I knew of some schools which, under the garb of religious education, used to instil prejudice in the pupils against other religions or castes"².

Incidentally, it will also be interesting to inquire 'who can become the head of the institution'. The following Table (No.

37) shows the results on the community of the heads of the 156 private institutions. The Table indicates that in case of 22 private pre-primary and primary schools 17 heads of the school belong to the community of their managements while only 5 belong to other communities. Out of 106 heads of secondary institutions,

1. Samyukta Karnataka, Editorial, February 18, 1966.

2. D.C.Pavate, Memoirs of an Educational Administrator, Prentice-Hall of India, New Delhi, 1964, p.110.

TABLE NO. 37.
INSTITUTIONS ACCORDING TO COMMUNITIES AND THE CASTES OF THE HEAD OF THOSE INSTITUTIONS

Castes	Primary				Secondary				Collegiate			
	Dharwar	Belgaum	Mysore	T. Y. No.	Dharwar	Belgaum	Mysore	T. Y. No.	Dharwar	Belgaum	Mysore	T. Y. No.
	T. Y. No.	T. Y. No.	T. Y. No.		T. Y. No.	T. Y. No.	T. Y. No.		T. Y. No.			
Lingayat	1	1	-	2 - 2 (Br)	33 28 5 (Br)	-	-	11 3 8 [†]	6 4 2 [*]	5 4 1	2 2 -	
Brahmin	5	5	-	1 1 -	28 26 2 (Mar)	-	-	5 5 -	3 2 1 (Dev)	3 3 -	4 4 -	
Christian	6	4 2 (Br)	-	6 6 -	13 12 1 (L)	1	1 -	5 5 -	1 1 -	-	3 3 -	
Muslim	-	-	-	-	4 4 -	-	-	1 1 -	-	-	-	
Vokkaliga	-	-	-	-	-	-	-	1 - 1 (Br)	-	-	-	
Reddy	1	- 1 (L)	-	-	1 - 1 (Br)	-	-	-	-	-	-	
Kuruba	-	-	-	-	1 - 1 (L)	-	-	-	-	-	-	
Maratha	-	-	-	-	1 - 1 (Panchal)	-	-	-	-	-	-	
Kunchatiga	-	-	-	-	-	-	-	1 - 1 (Br)	-	-	1 1 -	
Total	13	10 3	-	9 7 2	81 70 11	1	1 -	24 14 10	10 7 3	8 7 1	10 10 -	

+ 7 Brahmin; 1 Kuruba * 1 Christian; 1 Nair.

Note : T = Total number of institutions; Y = Yes (the head is of the same community) No. = the head belongs to other community.

85 are from the respective community and the remaining 21 belong to other communities. Finally, of the total of 28 principals of private colleges and technical institutions, 24 are from the respective communities of the managements and the remaining 4 are from other communities.

Just as managements always prefer a person of the dominant community for the key-post of the head of the institution, the survey also points to the fact that the position is similar with regard to key administrative posts like those of superintendents, head-clerks, and accountants.

If students attend the institutions managed by their own communities, even involving some sacrifice (like walking more distance, lack of capable teachers, decent school building, or adequate recreational facilities), they have their own reasons for doing so. It may be, their own relatives may be working in such institutions; there may be more endowment and institutional scholarships and freeships for the students of that community or they may feel more secure mentally in their own institutions because of communal homogeneity of ways of life and belief. Many informants cited instances where communal affiliation plays a definite role in the award of rank to students in school and college examinations, especially when a choice is to be made out of equally meritorious students.

Whereas the composition of the body of students in government and semi-government institutions broadly mirrors the social structure of the population in the locality, indicating less of communal affiliation, our analysis indicates that in case of private institutions, communal affiliation has a decisive role in competitive admissions. The analysis also reveals the fact that education, even higher education, has reached to almost all communities including under-privileged communities (like Bhovi, Golla, Korma, Korwa, Lamani, Madar, Samagar and Valmiki etc.) who would not have dreamt of higher education, but are now gradually coming up to avail of the new opportunities. It may also be noted that at all levels of education among the scheduled caste students, Mysore District has the highest number amongst the three Districts of study. Regarding the communal role of private educational institutions, Dr Pavate narrates his experiences in old Bombay presidency.

"To provide cheap and good education was the object of many educational societies which came into existence in the last century and the first quarter of the present century. At first, an intense

national spirit motivated these pioneering societies. Gradually, other societies sprang up with the intension of spreading education among the backward classes, Muslims, Jews, etc. There is nothing wrong in the attempts made to spread education among different classes of our society by the leaders of each community; but, gradually, some of the schools developed an extremely narrow outlook and a few of them preached, on the sly, hatred towards the other communities. ... Broadly speaking, some schools developed a communal spirit, Hindu-Muslim, Brahmin -- Non-Brahmin, and so on. Most of the private schools had politics of somekind or other. A few went so far as to prepare the minds of their young pupils towards highly nationalistic or communal organizations."¹.

1. D.C.Pavate, op. cit., p.114.

PART-II. SECTION-III.

I. SOURCES OF INCOME

s of

Finance is one of the cardinal considerations on which the maintenance of educational institutions depends. One of the ways in which the concern of the public over the educational responsibility is expressed, is through the way funds are made available to private bodies to meet the deficit over and above the fee-income and the government-grants. Funds are made available in the form of endowments, donations, subscriptions and periodical collections through charity-shows, variety entertainments, etc. In these philanthropic gestures, religious or caste affiliation plays a significant role. It is relevant here to note the quantum of different sources of income at different levels of the educational effort.

Primary Education

Table No.38 illustrates the sources of income of different agencies of primary education in the three districts for the year 1964-65. It clearly shows that the burden of primary education is borne mainly by the Government; semi-government and private contribution is negligible. Whereas in Dharwar and Belgaum Districts the municipal contribution, local fund cess and endowments together form about 11.4% and 8.5% respectively of the total income for primary education, in Mysore District, this source is hardly even 1% (0.67%). Such of the municipalities as are not administering primary education, are expected to make a contribution to the educational agencies on a per capita basis of the student-population. The local fund cess is a direct cess on the land-revenue paid by citizens and a part of it is utilised for primary education, as already discussed in section - III (2) of part - I of the Report. A portion of the revenues of these primary education agencies goes to aid the private primary schools in their areas, which also meet themselves part of their maintenance cost.

Table No.39 shows the sources of income of 25 pre-primary and primary schools studied, according to management.

The Table shows that of the total income of Rs.2,26,238 for pre-primary and primary schools, Rs.1,01,090 (44.68%) form management contribution, Rs.1,500 (0.66%) semi-government agencies help, and the remaining Rs.1,23,648 (54.66%), Government grant and fee income. In contrast to the share of private contribution in the case of the statutory or governmental agencies of primary education, the private share of the cost on primary education is of significant proportion (44.6% in this sample) in privately managed primary schools. But as we proceed from primary to secondary and higher

TABLE NO. 38¹
SOURCES OF INCOME FOR PRIMARY EDUCATION - 1964-65 (IN RUPEES)

District	Agency	Government grants	Municipal grants	L.F. cess (Education)	Endowment	Misc. receipts	Total	Grants to private primary schools out of the total
Dharwar	D.S.B. Dharwar	78,45,925	80,193	1,75,572	--	3,17,288	84,18,978	3,45,000
"	M.S.B. Hubli-Dharwar	6,98,110	6,26,000	--	--	1,57,614	14,81,724	99,602
"	M.S.B. Gadag-Betageri	1,65,695	3,04,797	--	--	20,893	5,11,385	16,050
	Total	87,29,730	10,10,990	1,75,572	--	4,95,795	104,12,087	4,60,652
Belgaum	D.S.B. Belgaum	81,82,117	1,41,537	2,34,795	197	7,58,700	93,17,346	7,20,537
"	M.S.B. Belgaum	4,13,904	5,00,000	--	--	62,986	9,76,890	65,504
	Total	85,96,021	6,41,537	2,34,795	197	8,21,686	102,94,236	7,86,041
Mysore	D.E.O. Mysore	68,36,732	22,602	--	26,486	2,31,344	72,61,146	1,40,940

Note : D.S.B. = District School Board; M.S.B. = Municipal School Board; D.E.O. = District Educational Officer.
L.F.Cess = Local Fund Cess.

1. Source : Offices of the Administrative Officers of the District School Boards of Dharwar and Belgaum, Municipal School Boards of Hubli-Dharwar, Gadag-Betageri and Belgaum, and the District Educational Officer, Mysore.

TABLE NO.39.
SOURCES OF INCOME OF 25 PRE-PRIMARY AND PRIMARY SCHOOLS-1964-65 ^{es of}
(IN RUPEES) ²⁰

Grade	Income-sources	Government Inst.		Private Inst.		Total
		Dharwar	Mysore	Dharwar	Mysore	
Pre-Primary	Govt.grants & fees	1,200	--	19,639	6,039	26,878
	Semi-govt.grants	--	--	1,500	--	1,500
	Management contri- bution	--	--	11,534	9,482	21,016
	Total	1,200	--	32,673	15,521	49,394
Primary	Govt.grants & fees	--	--	47,940	48,830	96,770
	Semi-govt.grants	--	--	--	--	--
	Management Contri- bution	--	--	2st ent	50,643	80,074
	Total	--	--	agencies +	99,473	1,76,844

educational levels, the share of the private contribution goes on increasing.

Secondary Education

From the Consolidated Annual Returns for secondary schools for the year 1963-64 (Edn. Stat. - E [Financial]) maintained in the offices of the Deputy Directors of Public Instruction Dharwar and Mysore Divisions, it is seen that for all the secondary schools in Dharwar District, out of the total receipts for direct and indirect items of expenditure of Rs.43,89,742, Rs.2,52,640 (5.732%) have come from semi-government agencies, Rs.1,679 (0.038%) from endowments, Rs.3,27,685 (7.465%) from private sources and the remaining 86.765% by way of government grants and fee-income.

For Belgaum District, of the total income of Rs.41,50,183, Rs.42,553 (1.025%) are the grants from semi-government agencies, Rs.37,702 (0.92%) come from endowments, Rs.6,72,320 (16.199%) are contributed by private bodies, and the remaining 81.856% is met out of government grants and fee income.

In case of Mysore District, the total receipts for the relevant year are Rs.26,34,651. Of this Rs.55,767 (2.116%) come from semi-government agencies; Rs.14,378 (0.545%) from endowments, Rs.1,34,472 (5.103%) are contributed by private sources and the remaining 92.236% is met out of government grants and fee-income.

This goes to show that in the sharing of the burden of secondary education, in terms of the contribution by local self-governing agencies and private managements, of the three Districts, Belgaum District is leading, with Dharwar and Mysore following in that order.

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TABLE NO. 40.
RESOURCES OF 142 SECONDARY EDUCATIONAL INSTITUTIONS ACCORDING TO MANagements 1964-65
(IN RUPEES)

Grade	Income-sources	Government Insts.		Semi-government insts.		Private Insts.		Total
		Dharwar	Mysore	Dharwar	Mysore	Dharwar	Belgaum Mysore	
Sch. Schools (General)	Govt. grants and fees	1,43,530	2,60,042	9,99,629	5,95,742	30,58,280	--	9,69,975 60,27,136
	Semi-govt. grants	--	--	1,42,556	1,34,358	3,800	--	2,80,714
	Management contribution	--	--	2,676	--	5,23,829	--	2,46,210 7,72,715
	Total	1,43,530	2,60,042	11,44,861	7,30,100	35,85,847	--	12,16,185 70,80,565
	Sch. Schools Govt. grants and (Professionally fees	2,72,640	--	--	--	3,80,677 1,909	68,962	7,24,188
Secondary Schools (Special)	Semi-govt. grants	51,190	--	--	--	5,136	--	56,326
	Management contribution	--	--	--	--	1,08,171 12,000	27,215	1,47,386
	Total	3,23,830	--	--	--	4,93,984 13,909	96,177	9,27,900
	Govt. grants and fees	41,53	--	--	--	39,320	--	39,320
	Semi-govt. grants	22,602	--	--	--	--	--	--
Secondary Schools (Special)	Management contribution	--	--	--	--	40,652	--	15,000 55,652
	Total	--	--	--	--	79,972	--	15,000 94,972

In Table No.40 are presented statistics on the resources of the 142 secondary educational institutions studied, including 20 professional schools and 6 special institutions. The Table reveals that the total income of Rs.81,03,437 of the three types of secondary institutions studied is the result of three sources of income, viz. Rs.3,37,040 (4.15%) semi-government, Rs.9,75,753 (10.80%) private, and Rs.67,90,644 (85.05%) government grants and fees.

Compared to the government aid, the contribution of semi-government agencies and the private agencies is smaller, though not insignificant. Depending upon the management types and the type of the institutions, the respective contribution of these two major sources varies in proportion to the total requirement. In case of Government institutions, the government share is almost entirely its own, while in case of semi-government and private agencies these also share the financial burden with the government as minor partners. Only in a few cases of non-recognised institutions is the entire burden borne by the private bodies.

Collegiate Education

In Table No.41, we have presented the financial position of 43 under-graduate institutions of five categories covered under the survey in the three districts.

Table No.41 illustrates the respective shares of different agencies in different types of colleges. If all types of colleges studied are considered together, we find that, of the total of Rs.1,35,42,584, Universities have contributed 7,31,188 (5.39%), private bodies have contributed Rs.22,96,156 (16.90%) and the remaining Rs.1,05,15,240 (77.71%) come as government grants and fee-income. The respective shares of these sources vary according to the types of managements, and the conditions of recognition. In most government colleges, all the costs are met out from fee and government grant while un-recognised private colleges like United Theological College, Bangalore, depend solely on fee income and their own funds.

The survey also revealed that the donations and subscriptions received by private bodies come in most cases, from the respective community-members.

TABLE NO.41.

SOURCES OF INCOME OF 43 COLLEGIATE INSTITUTIONS ACCORDING TO MANAGEMENT

Grade	Income-sources	Government Insts.			Semi-government insts.		
		DWR	BM	MY	DWR	BM	MY
Colleges General	Govt.grants and fees	--	--	5,07,053	9,31,576	--	5,20,982
	Semi-govt.grants	--	--	--	--	--	7,01,188
	Management contribution	--	--	--	--	--	--
	Total	--	--	5,07,053	9,31,576	--	12,22,170
Colleges Professional	Govt.grants and fees	21,02,064	93,700	--	84,430	--	--
	Semi-govt.grants	--	--	--	30,000	--	--
	Management Contribution	--	--	--	--	--	--
	Total	21,02,064	93,700	--	1,14,430	--	--
Colleges special	Govt.grants and fees	--	--	1,52,925	--	--	--
	Semi-govt.grants	--	--	--	--	--	--
	Management contribution	--	--	4,056	--	--	--
	Total	--	--	1,56,981	--	--	--
Colleges Technical	Govt.grants and fees	--	--	--	--	--	--
	Semi-govt.grants	--	--	--	--	--	--
	Management contribution	--	--	--	--	--	--
	Total	--	--	--	--	--	--
Technical Institutes	Govt.grants and fees	2,10,489	--	6,33,503	--	--	--
	Semi-govt.grants	--	--	--	--	--	--
	Management contribution	--	--	--	--	--	--
	Total	2,10,489	--	6,33,503	--	--	--

TYPES 1964-65, (IN RUPEES)

Private Institutions			
Dharwar	Belgaum	Mysore	Total
11,10,697	8,36,890	6,69,319	45,76,517
--	--	--	7,01,188
1,14,693	56,021	2,11,577	3,82,291
12,25,390	8,92,911	8,80,896	56,59,996
1,62,870	13,19,685	1,68,844	39,31,593
--	--	--	30,000
1,34,042	6,64,009	49,926	7,47,977
1,96,912	19,83,694	2,18,770	47,09,570
--	--	15,335	1,68,260
--	--	--	--
--	--	1,60,201	1,64,257
--	--	1,75,536	3,32,517
3,33,637	--	4,00,945	7,34,582
--	--	--	--
--	--	6,91,283	6,91,283
3,33,637	--	10,92,228	14,25,865
2,60,296	--	--	11,04,288
--	--	--	--
3,10,348	--	--	3,10,348
5,70,644	--	--	14,14,636

PART-II. SECTION - III.

2. STUDENT-FACILITIES -- HOSTELS AND BOARDING HOMES

Lodge and board facilities are an important aspect in the consideration of the educational setting. These assume equal, if not more, importance as the facilities of class-rooms, playgrounds and recreational facilities for the student-world. In India, this problem of provision of adequate and satisfactory facilities for stay of the students assumes greater importance in view of the fact that as we go from primary to secondary and then to collegiate levels of education, there are more and more students from places outside the seat of educational institutions, as many students do not have higher educational facilities nearer home.

In Mysore State, these requirements are fulfilled by mainly two types of agencies viz. hostels and boardings attached to the institutions themselves or maintained by the local philanthropic persons and committees. In this part of the country, more of such facilities are provided by agencies which are not attached to the educational institutions. In fact, the practice of starting Boarding homes, mostly free, formed part of the educational effort of respective community-leaders, as without provision for board and lodge they could not hope to uplift educationally their people in the rural parts. Naturally, almost all the free boardings which started functioning from the beginning of this century were exclusively meant for respective community-students. Among these, the Boarding homes started by Lingayat-mutts in North Karnatak and the Vokkaliga communal Boarding-homes in old-Mysore area were the pioneers in this respect and rendered invaluable service to their communities. It is only recently, that a few students of other communities are also taken in, in most of these homes, because of government directive, if they intend to avail government-aid and also because of a declining tendency in the ritualistic aspects of caste and religion. Even today, though the students stay together, food is served separately, keeping the students of other lower-communities at a distance. The efforts of these agencies in providing board and lodge facilities even to other communities-students is laudable, but the separatist practices, wherever they persist, are entirely out of date in these days of our tall talk of emotional integration. A few agencies have really given up such practices. In a way, these boarding homes can work wonders in eradicating caste or communal differences, as they deal with students in their formative stage of development of personality.

One such bold experiment of practical eradication of caste was tried in the twenties of this century by the late Karmaveer

Bhaurao Patil, Founder of the Rayat Shikshana Sanstha, Satara¹, who was a great social reformer, reputed educationist and a great saviour of the children of the masses. Bhaurao started, in 1924, the Chhatrapati Shahu Boarding Home at Satara with one Mahar (untouchable) boy. Gandhiji was deeply impressed by this bold and novel experiment in national integration. Many students were drawn from all sections of the society -- Brahmins, Mahrattas, Untouchables, etc. All lived together, cooked and dined together, and earned their education on the principles of self-reliance and dignity of labour.

Principal P.G.Patil says of the Karmaveer: " ... he has given practical demonstration over years of a fruitful, and in the long run perhaps the only effective approach, to the key problem of a society dominated by the hierarchy of caste. To denounce caste or to deny caste is easy enough, in certain circles, in closed communities or interest groups, it may even appear as if caste has, atleast temporarily, lost its influence. All this is superficial and self-deceiving. What is important is to recognise caste for the living and potent force that it is and to bring up young generation, atleast partly, in an environment where they see it purposefully and habitually ignored. It is only such open and deliberate effort conducted over a length of time that could slowly eradicate the conscious and unconscious efforts of caste in our society. It is indeed a blessed and noble thing to have had the demonstration of these efforts of Karmaveer Bhaurao Patil and to realise, in particular, that they have been made in the rural mass medium ..."

Such rare experiments were tried when society was still based on the hierarchy of caste. Dr.Pavate recollects his student-days at Dharwar and says, "... At that time (1919), the Lingayats were the most orthodox of all communities and would not join the communal hall. Most of the students had their own arrangements for board and lodging. ...The next year, the hostel now known as the Karnatak Liberal Hostel, was opened by Government. It is now cosmopolitan in character, but in my time it was meant for two communities, viz., Saraswats and Lingayats, with separate messing arrangements"².

Though most of the hostels and boarding homes are 'open' to other communities also, they mostly prefer their own students. Even the very names of some of these hostels are indicative of the sponsoring caste or religion. Appendix No.IV gives the names of all

1. P.G.Patil, 'The Life and Educational Philosophy of Padmabhushan Karmaveer Bhaurao P.Patil ...' in Seminar on College Education for principals of colleges in India and Nepal, op. cit., pp.52-55.
2. D.C.Pavate, op.cit., p.22.

Boarding Homes in Dharwar, Hubli and Mysore cities. As examples, four free-boarding homes (3 in Belgaum one Lingayat, one Jain and one Kuruba; and one Lingayat in Dharwar), which help the poor students, mostly of their community, were studied in detail. The following Table describes the composition of the governing body or advisory body, staff, and the inmates in respect of these institutions.

TABLE NO.42.
MEMBERS OF MANAGEMENT, STAFF, AND INMATES OF FOUR BOARDING HOMES IN
BELGAUM AND DHARWAR ACCORDING TO COMMUNITIES (1964-65)

Caste	2 Lingayat Boarding Homes			1 Jain Boarding Home			1 Kuruba Boarding Home		
	Mana- gement	Staff	In- mates	Mana- gement	Staff	In- mates	Mana- gement	Staff	In- mates
Lingayat	28	37	410	--	--	--	--	--	11
Jain	--	--	5	5	--	60	--	--	3
Kuruba	--	--	6	--	--	--	12	4	47
Maratha	--	1	17	--	--	--	--	--	5
Brahmin	--	--	5	--	--	--	--	--	1
Muslim	--	--	6	--	--	--	--	--	2
Reddy	--	--	4	--	--	--	--	--	1
Kshatriya	--	--	4	--	--	--	--	--	1
Rajaput	--	--	1	--	--	--	--	--	--
Vaishya	--	--	1	--	--	--	--	--	1
Uppar	--	--	5	--	--	--	--	--	--
Valmiki	--	--	5	--	--	--	--	--	2
Panchal	--	--	4	--	--	--	--	--	2
Woddar	--	--	2	--	--	--	--	--	1
Harijan	--	--	--	--	--	--	--	--	8
Sunagar	--	--	--	--	--	--	--	--	1
Total	28	38	475	5	--	60	12	4	86
Caste not known	--	--	22	--	--	--	--	--	21
Grand Total	28	38	497	5	--	60	12	4	107

The Table shows that in organization these boarding homes are comprised exclusively of their own people, but so far as inmates are concerned a few of them are taken from other communities. Out of the 4 agencies studied, 2 are comparatively open while two are completely 'closed' for others -- a Jain Boarding Home of Belgaum and Lingayat Boarding Home of Dharwar. However, the latter provides board facilities at the time of examinations for students coming from other places, without consideration of caste or religion. This is also true of some boarding homes of other communities. Most of these homes are run on the charitable contributions in cash and

kind from the public even as small an amount as a rupee is accepted. The organizers and swamijis visit the country-side during harvest time and the peasants willingly contribute whatever they produce, for ultimately, it is for their own children who go for higher education to the cities. The annual income of these agencies during 1963-64 was: Lingayat Boarding Home, Belgaum-

Rs.1,58,974; Lingayat Boarding Home, Dharwar -- Rs.77,617; and Kuruba Boarding Home, Belgaum -- 3,38,241. Some of these Boarding Homes also provide for compulsory religious education to the inmates, which is so essential for the preservation and continuance of various religious and cultural practices in our secular state.

However, only in the recent past, some Mutts were so rigid and orthodox that religious prayers were compulsory for the inmates in the early hours and in the evenings. Any lapse on the part of inmates was fined and severely dealt with. For many students the rigours of stay were too much and they finally left the boarding homes. A leading Kannada novelist, Basavaraj Kattimani wrote a novel on this theme entitled 'Deliverance from Prison' (Sereyinda Horage) and depicted the harsh way in which the head of the Mutt forced his religious sermons and prayers into the unwilling head of the inmates. His objection is not to the provision of religious instruction but to the way the whole affair was handled without any compassion and tact. Some heads of these agencies told us that they / have to allow others in their institutions. A Swamiji who is doing great philanthropic service in educating the blind and the deaf at Gadag holds the view that, if government grants are to be accepted, there is the botheration of registration, government supervision, etc., and above all, the superior religious authority of the head of the institution will come under the secular authority of a trust-committee and there is no guarantee that the trust-committee will not interfere in his humanitarian, missionary work of uplifting the handicapped. He feels that he is better serving a cause by obeying his own conscience and his God. Some of these boarding homes have the pride and privilege of having helped in the past some students who today are prominent leaders in different fields in this part of the country. But the general grievance of these welfare agencies is that, most students who were benefitted and are well-placed in life have not returned the invaluable debt they owe to these institutions.

Some other free boarding homes say that these days public donations are insufficient and hence there is a great need of government help. The informant from the Kuruba Boarding, Belgaum, says that they collect donations in kind and cash in rural areas (as it is rural students who benefit from these boardings), but so far they

/ do not need and do not wish to take government grants because, if they do, they

have not approached other community people in urban areas for big donations. For two hostel buildings, they collected Rs.30,820 from Kuruba associations, Kuruba co-operative societies and a few rich Kuruba individuals, and Rs.1,65,000 were received as government grants.

The Research Assistant, while visiting educational institution also collected information on the board and lodging facilities in those places from the heads of the institutions. Table Nos.43, 44 and 45 illustrate the different types of such facilities and the number of students benefitted in the three Districts. They show that there are more boarding homes which are un-restricted than those which are meant for particular communities, except in Mysore District where, in case of un-attached hostels restricted types are more than those of the open types. But we should not ignore the fact that even those which are 'open' to other communities will have a majority of their own community beneficiaries. However, though much needs to be done by way of improvement in these student welfare agencies, it must be said to their credit that but for these, many a student from the rural areas could not have availed the benefit of modern education in the cities.

But the actual magnitude of these student welfare activities of local private agencies is not brought to the notice of the public authorities and the general public interested in the cause of education, because of the indifferent attitude of the educational institutions themselves towards the issue of maintaining proper records. Even though there is a specific item in the Annual Statistical Returns to be submitted by each institution annually to the Department of Education, which asks information on board and hostel facilities availed by the students in the educational institution both from attached and other agencies, very few institutions collect the data from students and so figures supplied in these Returns are cooked up or the item is not filled in at all. This fact came to the notice of the Research Assistant when he visited the educational institutions. He found that though there were such facilities in the locality, nothing of the kind was mentioned in the Returns in most cases. This also shows that the inspecting officers do not properly check the records of the institutions visited with reference to what really exists. Therefore, the actual figures for the number of students availing board and hostel facilities covered under the survey is many times more than these figures in Government consolidated records. Actually figures in the consolidated Returns ought to be more as they cover all the institutions, whereas our figures pertain to only the sample institutions studied.

TABLE NO. 43.
HOSTELS AND/OR BOARDING HOMES IN DHARMAR DISTRICT COVERED
UNDER THE SURVEY

Types	Primary			Secondary			Collegiate			Total	
	No. of Hostels	No. of Students	No. of Hostels	No. of Students	No. of Hostels	No. of Students	No. of Hostels	No. of Students	No. of Hostels	No. of Students	No. of Students
<u>a) Attached to the Institution</u>											
Free and un-restricted	1	95	23	3,404	--	--	24	3,499			
Free-restricted	-	--	11	844	2	200	13	1,044			
Charged-un-restricted	-	--	9	891	19	1,940	28	2,831			
Charged-restricted	-	--	--	--	--	--	--	--			
Total of (a)	1	95	43	5,139	21	2,140	65	7,374			
<u>b) Unattached</u>											
Free and un-restricted	-	--	19	1,132	5	330	24	1,462			
Free-restricted	-	--	13	400	1	20	14	420			
Charged un-restricted	-	--	5	440	--	--	5	440			
Charged-restricted	-	--	1	10	1	45	2	55			
Total of (b)	-	--	38	1,982	7	395	45	2,377			
Total	1	95	81	7,121	28	2,535	110	9,751			

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TABLE NO.44.
HOSTELS AND/OR BOARDING HOMES IN BELGAUM DISTRICT COVERED UNDER THE SURVEY

Types	Secondary		Collegiate		Total	
	Number of Hostels	Number of Students	Number of Hostels	Number of Students	Number of Hostels	Number of Students
<u>A) Attached to the Institution</u>						
Free and un-restricted	--	--	--	--	--	--
Free-restricted	1	16	--	--	1	16
Charged un-restricted	--	--	10	703	10	703
Charged-restricted	--	--	--	--	--	--
Total of (a)	1	16	10	703	11	719
<u>B) Unattached</u>						
Free and un-restricted	--	--	1	30	1	30
Free-restricted	--	--	--	--	--	--
Charged un-restricted	--	--	--	--	--	--
Charged-restricted	--	--	--	--	--	--
Total of (b)	--	--	1	30	1	30
Grand Total	1	16	11	733	12	749

TABLE NO.45.

HOSTELS AND/OR BOARDING HOMES IN MYSORE DISTRICT COVERED UNDER THE SURVEY

Types	Primary		Secondary		Collegiate		Total	
	No. of Hostels	No. of Students	No. of Hostels	No. of Students	No. of Hostels	No. of Students	No. of Hostels	No. of Students
<u>a) Attached to the Institution</u>								
Free and un-restricted	1	--	7	1,103	2	238	9	1,341
Free-restricted	2	39	7	342	--	--	9	381
Charged un-restricted	1	12	3	245	9	882	13	1,139
Charged-restricted	--	--	1	40	1	100	2	140
Total of (a)	3	51	18	1,730	12	1,220	33	3,001
<u>b) Unattached</u>								
Free and un-restricted	--	--	33	2,026	10	150	43	2,176
Free-restricted	--	--	57	2,268	5	200	62	2,468
Charged un-restricted	--	--	--	--	2	19	2	19
Charged-restricted	--	--	--	--	--	--	--	--
Total of (b)	--	--	90	4,294	17	369	107	4,663
Grand Total	3	51	108	6,024	29	1,589	140	7,664

By such indifference to the correct method of filling in statistical statements, which are so essential for proper planning of educational development and policy-decisions, most of the reality and good work done by private agencies remains in the dark. Like the error of omission pointed out in this case, there may be the error of exaggeration in other respects, as in case of primary school attendance; both need to be detected and corrected.

PART-II. SECTION-III.

3. STUDENT-FACILITIES -- FREESHIPS AND SCHOLARSHIPS

Yet another facility for the students, in addition to board and lodging, is that of financial concessions and assistance in the form of freeships and scholarships. The bases for the award of these types of assistance are many-- financially under-privileged status; merit; special considerations like belonging to a particular community or caste, sex, region, linguistic group; and area of specialization of study; etc. In this report, we are mainly concerned with correspondence between financial assistance and the community or caste of the recipients as well as that of the givers.

In the pre-Independence days, freeships and scholarships -- both merit-based and encouragement-oriented -- given by the government were few in number. It is only after Independence that governments, both State and Central, are spending large sums out of the educational budget on these amenities, revealing their concern over the development of education of the under privileged sections of the society. In addition, they also spend part of this assistance-fund on the encouragement of merit also; the national merit scholarship is a case in point. However, most scholarships are based on the blended criterion of merit and comparative poverty of the recipient.

Simultaneously, philanthropic citizens also have donated large sums of money for creating endowments for the benefit of students and usually such endowments are administered by trust committees appointed for the purpose and the benefits are bestowed according to the wish or the direction of donors. Depending upon the motivations of the donors and the circumstances in which the endowments resulted, one or more of the bases, already noted, govern the award of financial assistance. Just as in case of boarding homes, the system of awarding freeships and scholarships formed an integral part of the educational effort of the respective community leaders. As would have been expected, since the beginning, such private sources of financial assistance have been, in most cases, restrictive in their application. Before thinking of helping the whole society, most of the donors thought it fit to concentrate their attention on and pool the communal resources for the benefit of their own students. Since the middle of the last century, the non-Brahmin castes had a common grievance that they had been denied the privileges of education and so were left far behind in the race for government appointments, which were highly coveted in those days. Hence, the special efforts by respective communities to help their own people. Once this system started on restrictive principles, it was continued by all those

who entered the field of private educational institutions. However, even in those early days, there were a few enlightened donors who allowed the benefits for all communities and were bold enough to declare that the benefits would accrue irrespective of caste, community or religion. As an instance, we may cite the endowments by the rulers of Mysore.

Two of the most important private agencies of aid to students -- the Karnatak Lingayat Education Association of Dharwar (1893) and the Navalgund Sirasangi Trust of Belgaum (with an annual incomes of about Rs.2,00,000 and Rs.15,000 respectively) have done tremendous work to help the needy Lingayat students, ^{the} latter preferring Kudavakkaligas (the sect to which the donor belonged). These societies have financed students even for study in foreign countries by means of loan scholarships at a nominal rate of interest, on the condition that the recipient would not change his religion while abroad. Similarly, the other major community of the area, the Brahmins, have educational assistance committees which restrict the activities to particular sects of Brahmins. For example, the Karnat Educational Fund Committee (Bangalore) of the All-India Madhwa Mahamandal awarded loan scholarships, for 1964-65, of Rs.8,800 to their own students for technical and professional education¹. There are many such agencies for financial assistance to the students in respective communities.

The following Table contains the results of a scrutiny of the Mysore University Calender for 1956-57, University Endowments and Aids, (University of Mysore, 1957). Of the total of 171 endowments and prizes for under-graduate students, accepted by the Mysore University since its inception in July 1916, till 1957, ⁴⁵ are restricted to a particular religion, caste, community or sect. The Table gives the number of such endowments, students benefitting every year, and original amount of the endowments. The endowments meant for sects sub-castes are taken together with those of the generic caste or religion for the purpose of the Table.

The Table shows Brahmins have the highest number of such endowments, followed by Muslims, Vaishyas, Vakkaligas, etc. In some cases the donors have also indicated, in the event of there being no candidate of their community for the award in any particular year the next community which should benefit from the endowment. Many of the un-restricted endowments are clearly secular in nature as the donors specifically have indicated that the benefits should be given without consideration of caste, creed or community.

1. Samyukta Karanataka, August 9, 1965.

TABLE NO.46.
COMMUNITIES, ENDOWMENTS, STUDENTS AND THE AMOUNT (IN RUPEES)

Caste or community	Number of endowments	Boys and Girls benefiting	Girls benefiting (specified)	Original amount
Brahmin	17	61	2	2,57,300
Lingayat	2	3	-	5,500
Muslim	5	23	1	1,33,000
Backward communities	3	3	-	12,200
Baliya Shetty	1	1	-	5,000
Jain	2	3	-	8,000
Vaishya	3	7	1	12,100
Pallegar	1	1	-	400
Banajiga	2	2	1	11,000
Sadar	1	1	-	500
Vakkaliga	3	2	2	11,200
Devanga	1	1	-	1,500
Hoysala-Karnatak	1	1	-	500
Depressed classes	1	-	1	1,500
Kuruhina Shetty	1	2	-	10,000
Mudaliar (Vellal)	1	2	1	19,200
Total	45	113	9	4,88,900

In case of Karnatak University, it is found that there is no instance of an endowment or a prize which has been instituted on communal basis for the simple reason that the University does not accept such endowments. Statute No.169 (a) (Hand book part IV, Regulations Governing the Award of Goldmedals, Scholarships and Prizes Instituted out of Public Endowments, Rev.Edn., 1950) states: "The University shall not accept any endowment for the establishment of fellowships, scholarships, prizes, medals and other merit awards the benefits whereof are sought to be restricted to any caste, creed or community".

We now present the position in regard to the benefit of freeships and scholarships availed by students of 210 educational institutions covered under the survey.

A) Endowment and Institutional Freeships and Scholarships : Table Numbers 47, 48 and 49 relate to these scholarships and freeships in the institutions studied in Dharwar, Belgaum and Mysore Districts respectively. Institutional Scholarships are those given by the educational institutions themselves out of their funds.

No.47.

Table shows that both at secondary and collegiate levels, in case of endowment scholarships and freeships, more of these are of

TABLE NO.47.

ENDOWMENT AND INSTITUTIONAL FREESHIPS, SCHOLARSHIPS ETC. OF 130 INSTITUTIONS IN DHARWAR DISTRICT (1964.65)

Type of Assistance	Primary(16)				Secondary(96)				Collegiate(18)			
	B.	G.	T.	Amount	B.	G.	T.	Amount	B.	G.	T.	Amt.
I. Endowment Scholarships												
a. Un-restricted	-	-	-	-	86	38	124	4,376	44	26	70	12,585
b. <u>Restricted</u>												
Lingayat	-	-	-	-	91	12	103	4,991	110	9	119	15,334
Brahmin	-	-	-	-	5	-	5	552	7	2	9	1,162
Muslim	-	-	-	-	2	-	2	310	2	-	2	500
Kshatriya	-	-	-	-	2	-	2	30	-	-	-	-
Maratha	-	-	-	-	1	-	1	100	-	-	-	-
Christian	-	-	-	-	-	5	5	550	-	-	-	-
Total of (b)	-	-	-	-	101	17	118	6,533	119	11	130	16,996
II. Institutional Scholarships												
and other financial assistance.	32	24	56	3,360	784	263	1,047	48,209	435	25	460	62,909

Note : Figures in brackets indicate the number of institutions covered under the survey.

B = Boys, G = Girls, T = Total number of students benefited.

restricted type than the un-restricted ones, indicating a strong communal feeling among the donors. The second category of assistance is that of financial concessions by the educational institutions. These are open to all communities; but in practice the respective institutions give more of such concessions to the students of that community with which the institution is linked. Moreover, as we observed in section II, there are more students of the particular community in educational institutions managed by it.

TABLE NO.48

ENDOWMENT AND INSTITUTIONAL FREESHIPS, SCHOLARSHIPS ETC. OF 10 INSTITUTIONS STUDIED IN BELGAUM DISTRICT (1964-65)

Type of Assistance	Secondary(1)				Collegiate(9)			
	Boys	Girls	Total	Amount	Boys	Girls	Total	Amount
I. Endowment Scholarships								
a. Un-restricted	-	-	-	-	19	7	26	2,625
b. <u>Restricted</u>								
Lingayat	-	-	-	-	22	1	23	2,302
Christian	-	-	-	-	1	-	1	107
Total of (b)	-	-	-	-	23	1	24	2,409
II. Institutional Scholarships and other financial assistance.								
	-	9	9	947	363	67	430	14,274

Note : Figures in brackets indicate the number of institutions covered under the survey.

Table/indicates that, in case of collegiate institutions studied in Belgaum District there are more endowment scholarships which are open than those which are restricted to a particular caste or religion, but the difference is negligible.

TABLE NO.49.

ENDOWMENT AND INSTITUTIONAL FREESHIPS, SCHOLARSHIPS ETC. OF 70 INSTITUTIONS STUDIED IN MYSORE DISTRICT(1964-65)

Types of Assistance	Primary(9)				Secondary(45)				Collegiate(16)			
	B.	G.	T.	Amount	B.	G.	T.	Amount	B.	G.	T.	Total
I) Endowment Scholarships												
a.Un-restricted	-	-	-	-	33	3	36	912	56	12	68	416
b.Restricted												
Christian	-	-	-	-	-	-	-	-	18	-	18	21,770
Lingayat	-	-	-	-	6	7	13	650	6	3	9	880
Kuruvin Shetty	-	-	-	-	-	-	-	-	1	-	1	200
Vakkaliga	-	-	-	-	-	-	-	-	1	-	1	57
Muslim	-	-	-	-	-	-	-	-	6	6	12	1,486
Brahmin	-	-	-	-	-	-	-	-	4	3	7	1,114
Sch.caste	-	-	-	-	24	1	25	1,150	-	-	-	-
Banajiga	-	-	-	-	-	-	-	-	1	1	2	258
Maratha	-	-	-	-	1	-	1	72	-	-	-	-
Jain	-	-	-	-	-	-	-	-	-	1	1	86
Total of (b)	-	-	-	-	31	8	39	1,872	37	14	51	25,851
II. Institutional Scholarships and other financial assistance.	-	-	-	-	63	24	87	2,900	560	303	863	56,973

Note : Figures in brackets indicate the number of institutions covered under the survey.

B = Boys, G = Girls, T = Total number of students benefited.

The Table shows that, in case of 45 secondary institutions studied in Mysore District, the number of students benefitted and the total amount of restricted types of assistance is more than the number of un-restricted ones, but the difference is not much. In case of 16 collegiate institutions studied, the number of un-restricted assistance is more than those of the restricted types.

In all the three prece-ding Tables we find that there are no endowment scholarships etc., for primary education as it is mostly free in Government and Board Schools and pupils do not incur heavy expenses as most of them have the facility of primary education in their home towns. But most of the private primary schools in urban areas, especially those managed by high school-

committees as part of their educational work, do charge fees for primary education. A few of the poorer pupils in such schools are granted freeships as is evident from Table No.47 on Dharwar District.

As for the restrictive nature of the benefits of most of the endowed assistance to the students one can argue both for and against the practice. Those who are in favour of such practice hold that, as these contributions come from private citizens, their wish should be honoured and there is nothing wrong if they indicate their preference for the students of their community. But persons who hold the contrary view argue that these communal benefits excentuate separatist tendencies among the students in their most impressionable period, and as these benefits are based on caste or religion, and not merit, the creation of an atmosphere conducive to healthy competition, so essential for good education, becomes next to impossible. These people rightly plead for a non-communal criterion of merit and comparative poverty blended together.

B) Scholarships and Freeships given by the Government: The constitutional anomaly of a secular state in India providing educational assistance to the under-privileged on caste basis, has already been discussed in the section on assistance to the under-privileged in part I. The present position in Mysore State is that, in case of Scheduled Castes and Scheduled Tribes the basis still continues to be caste or tribe; but in case of other backward classes, the consideration of caste as basis of backwardness has been given up and the new criteria of poverty and occupation have been adopted. This will be evident from the presentation of figures regarding the Government's financial assistance to students.

Primary Education: The pattern of freeships and scholarships is different in different areas of the composite Mysore State. The District School Boards of Dharwar and Belgaum and Municipal School Boards of Hubli-Dharwar, Gadag-Betgeri and Belgaum award poverty-cum-merit scholarships to primary school children in the proportion of -- 50% for non-scheduled caste and non-scheduled tribe boys, 25% for non-scheduled caste and non-scheduled tribe girls and 25% for scheduled caste and scheduled tribe boys and girls. But in case of the old-Mysore area, each educational administrative unit -- Division and District -- is allotted with a specified number of scholarships meant for students from depressed-classes (for Mysore District, 351) and Divisional and District depressed classes scholarship-committees are constituted for awarding scholarships, with nominated members representing M.Ps, I. L.As, leaders of the local self-governing agencies and social workers, all belonging to

one caste or another from the depressed classes. The respective Divisional and District Educational Officers are ex-officio Chairmen of these committees. On the committee for Mysore District, there are 15 non-official members all of whom are from depressed castes. In addition, government also grants scholarships to the children of political sufferers, military personnel, etc. The following Table illustrates the scholarships for primary school children in Dharwar, Belgaum and Mysore Districts.

TABLE NO.50¹
FINANCIAL ASSISTANCE TO PRIMARY SCHOOL CHILDREN IN 1964-65

Agency	Board Scholarships			Government Scholarships			Total amount
	Students benefited	Rate	Amount	Students benefited	Rate	Amount	
S.B.Dharwar	250	Rs.12 p.a.	3,000	Figures not available			3,000
S.B.Hubli-Dharwar	200	Re.1 p.a.	200	--	--	--	200
S.B.Gadag-Betgeri	--	--	--	68	varies	3,712	3,712
S.B.Belgaum	103	Rs.24 p.a.	2,472	292	varies	41,186	43,658
S.B.Belgaum	350	Rs.12 p.a.	4,200	--	--	--	4,200
D.E.O.Mysore	--	--	--	351	Rs.30 p.a.	10,530	20,575
				(SC & ST)			
				103	varies	10,045	
				(Other Schs)			

ote : D.S.B. = District School Board; M.S.B. = Municipal School Board;
D.E.O. = District Educational Officer.

Secondary Education: In case of major freeships and scholarships awarded by the Government, there is a uniform pattern over the entire state of Mysore. The conditions of eligibility and the related points for different types of financial assistance have been already discussed in part I of the Report.

In Table No.51 we present figures relating to major types of financial assistance given by the Government for the three Districts of Dharwar, Belgaum and Mysore. In case of other backward classes in this State, caste had been the basis of consideration for financial assistance till recently; but for some time now, the main consideration is the relative poverty which determines other backwardness. However, the scheduled castes and scheduled tribes continue to get assistance on the Basis of their caste.

1. Source: Offices of these agencies.

TABLE NO. 51¹
MAJOR TYPES OF FRESHSHIPS, AND SCHOLARSHIPS FOR SECONDARY SCHOOLS (1963-64)

District	Free Studentships		P.C.P. Scholarships		Assistance to Scheduled Castes		Assistance to Scheduled Tribe		Total Amount
	Students benefited	Amount	Students benefited	Amount	Students benefited	Amount	Students benefited	Amount	
Dharwar	22,156	12,57,388	1,804	1,08,488	392	23,688	12	714	13,90,278
Belgaum	23,482	12,73,094	1,850	1,06,056	819	33,328	11	768	14,13,246
Mysore	19,968	9,71,250	1,468	79,749	159	10,269	--	--	10,61,268

Note : P.C.P. Scholarship: Poverty-cum-progress scholarship

The Table does not exhaust all types of assistance as it contains the figures for only the major types of assistance ^{to} children of political sufferers, military personnel, displaced goldsmiths, government servants who die or who sustain serious injuries while on duty, etc; but they are few as compared to the ones given in the Table. A few scholarships are also granted to secondary school students by semi-government agencies like District Boards and Municipalities as in case of Belgaum District, where during 1963-64, 93 students received assistance to the extent of Rs.2,625 from such sources.

✓ In addition, there are other types of like assistance

1. Source : Consolidated Annual Returns for Secondary Schools 1963-64 [Edn. Stat. B (Financial)] in the Offices of Deputy Directors of Public Instruction in Dharwar and Mysore.

Collegiate Level: The types of financial assistance by the Government, -- both State and Central -- and the quantum of assistance go on increasing from the primary to the college level. Table No.52 describes all types of government freeships and scholarships for the year 1964-65 in the three Districts studied.

TABLE NO.52.
GOVERNMENT SCHOLARSHIPS AND FREESHIPS TO COLLEGE-STUDENTS OF 37 COLLEGES
AND 6 TECHNICAL INSTITUTES STUDIED (1964-65)

District	Dharwar		Belgaum		Mysore	
Name of assistance	Students benefited	Amount	Students benefited	Amount	Students benefited	Amount
General Free-ships	2,681	3,37,469	1,253	94,034	2,272	3,01,470
P.C.P.Scholar-ships	610	83,110	297	45,312	1,111	1,48,334
Freeship and scholarships to SC. and ST.	246	1,51,602	155	1,71,844	398	1,45,724
Special scholar-ships	2	200	1	120	29	3,516
Displaced Goldsmiths	37	7,129	11	1,808	9	1,324
Children of Pol. Sufferers.	108	26,972	35	6,329	32	7,664
Military scholarships	40	4,637	27	2,197	12	3,630
Scholarships to Phy. Handicapped	--	--	1	1,680	5	3,700
National loan scholarships	153	1,12,190	57	29,160	54	45,550
Central Scholarships to Children of Pry. and Sec. Teachers	5	4,150	--	--	10	10,575
O.B.C. Scholarships (Central)	46	25,297	13	6,393	38	22,674
National merit scholarships	34	22,402	11	12,340	26	13,920
Hindi Scholarships	2	900	5	2,500	28	14,250
Government of India Merit-cum-means Sch.	42	25,845	--	--	85	85,870
Grand Total	4,006	8,01,903	1,866	3,73,717	4,109	8,08,201

If we compare Table Nos.47,48 and 49 which describe private and institutional assistance with Table Nos. 50,51 and 52, we can discern that governmental assistance is many times greater than private assistance. This is enough evidence to show that in India no body need go without higher education because he is poor. The only prerequisite is that the claimant of assistance should have the prescribed educational attainments. In India, government scholarships were so few that private assistance was, naturally, in the lime-light, in the pre-Independence period.

PART-II. SECTION-III.

4. SPECIAL INSTITUTIONS -- EDUCATIONAL INSTITUTIONS PROVIDING LITERARY AND RELIGIOUS INSTRUCTION.

In regard to religious education, the broad conclusion that emerged out of our discussion on 'religious vs. secular education', in part I of the Report, was that the provision of religious education is the responsibility of respective religious- and caste-groups themselves. Since long such initiative has catered to the needs of different communities. Hindus have maintained Sanskrit and Veda-pathashalas and colleges, Muslims have their Arabic schools, maktabs and madrasas; while Christians meet their need through the Bible-study societies, theological or divinity schools and colleges. These institutions preserve and continue the literary, linguistic and religious traditions of the different communities in India.

In Mysore State, during 1965-66, there were 191 Sanskrit - and 42 Veda-pathashalas recognised by the Government (11 in Dharwar District, 3 in Belgaum District and 19 in Mysore District)¹ and 6 Sanskrit colleges (2 government, 4 private). The number of Arabic Schools in Dharwar and Belgaum Districts was 5 each as on March 31, 1965.² There are many such institutions which are run by private bodies without recognition. Under the survey, we have studied in detail 2 Sanskrit pathashalas (one in Dhárwar, the other in Gadag), one Sanskrit college in Mysore, a Christian Theological College in Bangalore and a Gurukula in Mysore, as these have relevance for the present study. What follows is a brief description of each one of these five institutions, giving us a comparative view of what is being done by respective religious and caste-groups in this State.

1. Shrimajjagadguru Shankaracharya Sanskrit Pathashala, Dharwar

This Pathashala was founded by Abhinava Narasinha Bharati Swamiji of Shringeri Mutt in 1887 with the objective of spreading Vedic learning and preserving ancient culture, and is being maintained now by the Sanskrit Literary Society of Dharwar. The major areas of specialization of the school are Sanskrit language, Hindu religious education, through the study of Hindu scriptures and rituals by the study of Vedas and practical demonstration and it prepares students for Nyayashastra and Vidwat examinations of Poona and Calcutta. This is un-aided and unrecognised by the Mysore Department of Education and is run as a private body with a governing body of 8 Adwait Brahmins with an annual expenditure of Rs.9,400. Education is provided without any fees being charged, with an attached free-board and lodging facility. The five teachers on the staff receive annual honoraria which are only nominal. During 1964-65 15 students

1. The Mysore Gazette, part III-2, August 5, 1965, p.3449.

2. Source: Office of the Deputy Director of Public Instruction, Dharwar.

(13 Adwait Brahmins and 2 Madhwa Brahmins) were receiving instruction.

In every respect, such institutions are different from the secular educational institutions. The working-hours, holidays, syllabus and examination time etc. are designed to suit the specific requirements of the course. These are mostly residential-type institutions with a heavy working-day. The first, eighth, twelfth (half day) and fifteenth day of each Hindu month and twelve Hindu holidays in a year are the holidays for class work, but the students have to carry out home-work and observe the practicals. Sundays and other holidays have no relevance here. The accounts of the trust are maintained according to Hindu calendar year. The syllabus comprises of 3 parts: general course of five years, comprising vedic hymns, elementary part of literature, astrology, grammar, and Ayurved (Primary); special course of two years, consisting of Veda and Yagnik, Jyotishya and Dharma shastra and Sahitya shastra pravesh, of which one course will have to be chosen by the student; and optional course of four years, comprising Veda, Jyotishya, Nyaya, Vyakarna, Vedanta (Adwait) of which one will have to be offered by the intending student for being eligible for an examination equivalent to the Master's Degree. In addition, students are taught the practical demonstration of Vedic ritual performance, and a high degree of traditional discipline is expected of the disciples. The annual examinations are held in the bright half of the month Shravana.

As for the policy and programme of this institution, the views of the Chairman of the Trust Committee are interesting and valuable. He feels that it will be unwise on the part of the Government to interfere in the sphere of religious education, as religious liberty is guaranteed by the Constitution of India. They are willing to accept Government aid, if this does not curtail their traditional (sanatan) religious practices like not allowing others into their close-fold. The Government should encourage the study of Sanskrit as the Hindu tradition and heritage is enshrined in Sanskrit only. The present three-language formula has forced the Government to make Sanskrit optional and it is likely the study of that language may decline and, in due course, disappear. He pleaded for making Sanskrit compulsory, even by dropping out one of the three languages in the formula, if necessary. Asked whether they will at least allow all Hindus access to religious education; so that Hindus will be aware of their religion and culture, he said that so far as the secular aspect is concerned, they accept the position that all are equal. For example, in a situation of the settlement of a secular dispute, Brahmins obey the orders of even Harijan elders of the

village. But in the precincts of personal and sectarian religion and rituals they will not mix with others as these rules have been ordained in Vedas and Shastras. In these personal preserves they do not admit even their own womenfolk. This does not mean that Harijans are completely denied their right of worship, but because of their defiling occupations they cannot be allowed to mix with the pure castes or learn the sacred knowledge and rituals. As for other Hindus they are ready to teach them, provided the rules of the institution are observed. But in no case can the latter be allowed to live in the hostel or boarding-home, or to participate in the rituals performed. This restriction applies even to the five Gouda-Brahmin sects.

2. Srimanniranjana Jagadguru Tontadarya Sanskrit Pathashala, Gadag

Founded in 1885, it ceased to function during 1956-60 but was revived again since February 1961. This school is run by the Lingayat Education Association of Dharwar with a committee of 5 Lingayat members under the patronage of His Holiness Tontadarya Swamiji. This is a recognised and aided institution and prepares students for the Education Departmental Sanskrit examinations up to the Vidvat level. It gives free education, and free-board and lodging are provided by the patron Swamiji. With two Lingayat teachers, its total annual expenditure is in the neighbourhood of Rs. 2,300. During 1964-65, it had 36 students on roll of whom 28 were Lingayats, 6 Kurubas and 2 Walmikis, the latter two castes being backward. The reason for the backward students taking up Vedic study is fascinating. These people want to raise the status of their castes and one way of doing it is, not to depend on other castes for the services of ritual-specialists. Hence these students were sent from rural parts to specialise in ritual hymns and performances, and return to their communities as priests. The syllabus in this school as prescribed by the Department, consists of grammar, logic, literature and philosophy and the students are prepared for the three entrance examinations -- Prathama, Kavya and Sahitya. In addition to this syllabus, the inmates are given special training in rituals and the main tenets of Vecrshaivism in order to equip them for their future role of 'Vaidikas' or priests. The holidays are the 1st, 14th, 15th, 16th, 29th and 30th of every Hindu month as also the holidays as declared by the Government.

Some views expressed by the head of the institution with reference to governmental policy on Sanskrit-education and public response to the institution's needs may be noted. He feels that scholarships in high schools and pathashalas for the study of Sanskrit must be instituted by the Government and Sanskrit must be made

compulsory, at least for the non-science students; otherwise nobody will offer Sanskrit for college-study and in due course Sanskrit will die and with it also our heritage. He said the public desires the study of Sanskrit as it is indispensable in the religious life of Hindus; but so far as financial help to such institutions is concerned, the public is indifferent and lethargic. But for the Swamiji's patronage, the institution would not have survived.

3. Maharaja's Sanskrit College, Mysore

This is one of the two Sanskrit colleges (the other, Chamara-jendra Sanskrit college, is in Bangalore) established by the Maharaja of Mysore in 1868 with the objective of furthering the study of Sanskrit and Indian Philosophy. After the merger of native states into the Department of Education, Government of Mysore, and at present the two Government Sanskrit colleges are directly administered by the Director of Public Instruction in Mysore. There are also four such aided colleges managed by private bodies. They are: (1) Sri. Siddlingeshwar Sanskrit College, Siddaganga, (2) Sanskrit College, Melkote, (3) S.M.S.P. Sanskrit College, Udipi, and (4) Hindi Mahavidyalaya, Bellary.

The Mysore college provides education in Sanskrit medium upto graduate and post-graduate levels. The first degree examination calls for a continuous study of 13 years: Prathama -- 3 years, Kavya -- 2 years, Sahitya -- 3 years, Madhyama -- 3 years and Uttama -- 2 years. The syllabus covers all the four schools of Indian philosophy -- (i) Dwait, (ii) Adwait, (iii) Vishistadwait and (iv) Shaktivishistadwait. The Agama section which trains the students in priest-craft caters to the needs of all the five types of Agamas of India, viz., (i) Pancharatra Agama, (ii) Vaikansa Agama (these two are being practised mostly by Shrivaishnava-Brahmins), (iii) Voershaiv Agama (practised by Lingayats), (iv) Tantrasara Agama (practised by Vaishnava-Brahmins), and (v) Shaivagama (practised by Smartha Brahmins). This is a separate arrangement in addition to college syllabus and is meant for students who desire to offer any of these Agamas so that they can become priests. Education is provided free of charge with only free hostel accomodation. However, a local agency, Vedashastra Bhushana Sabha supports 25 students for boarding charges and the Mujrai (palace administration) supports 9 students for boarding. With a teaching staff of 38 (20 smartha Brahmins, 5 Madhwa Brahmins, 5 Shrivaishnav Brahmins and 8 Lingayats) and 13 non-teaching staff, the expenditure of the college for 1964-65 was Rs. 1,56,981 of which Rs. 5,580 had been awarded as Government merit-scholarships for 165 students and Rs. 1,381 were awarded as private scholarships to 41 students for proficiency in different subjects according to the wish of the Indian Union, the college was handed-over, in 1950, by the place to

of the donors, out of the endowment income of Rs. 4,056. During 1964-65, 339 students (241 boys, 98 girls) were on the rolls; of these 276 were Brahmins, 38 Lingayats, 6 Marathas, 4 Kshatriyas, 3 each Panchals and Kurubas, 2 each Vaishyas, Banajigas, and Vokkaligas, and 1 each Balajiga, Jain and Jetty. It is interesting to note that students from non-priestly castes and religions are also taking interest in the study of Sanskrit and priestcraft.

The following are a few views of the head of the institution: Government should give more and bigger scholarships to encourage the study of Sanskrit. Fifty years ago, the rate of scholarships for Vidwa classes (equivalent to degree classes) was Rs. 12 per month but this has been reduced today to Rs. 10 per month while the cost of living has gone up. By contrast P.U.C. students get a central scholarship of Rs. 60 per month. The percentages of scholarships for the lower Sanskrit classes are fixed, as in case of high schools; but Sanskrit needs special encouragement and so liberal grants are required for more scholarships. If Sanskrit is to survive it should be made a compulsory subject for high schools. In case it is felt that this will increase the burden on the students, the present regional language-paper may be divided into two parts one of which will be Sanskrit. After all, regional languages depend so much on Sanskrit for their refinement and development.

4. Jagadguru Sri Shivarathreswara Gurukula, Chamundi-Hills, Mysore

The Gurukula (residential institute) was founded in 1952 by Jagadguru Shivarathreswara Swamiji, who is also the patron of a prominent private educational society (J.S.S. Mahavidyapeeth, Mysore) Having realised that it is not possible to preserve the Veershaiva literature and culture through secular education alone, the Swamiji wished to prepare his people for the reception of the liberal tenets and philosophy of Veershaivism. He also realised that this could only be possible through the heads of numerous Veershaivamaths. With this objective in view, he decided to start an institution for religious education on the model of Shivayoga Mandira (in Bijapur District) established some 50 years earlier by His Holiness Kumaraswamiji of Hanagal. He felt that if one Veershaiva priest, incharge of a Mutt, is educated with the necessary orientation, it is possible that he will educate others in turn. Religion is the life-blood of Indian culture and if the liberal principles of the universal religion of Veershaivism are to be properly understood, the knowledge of Vedas, Agamas, and Upanishads is essential. Therefore, he envisaged a plan of providing education in Sanskrit, Vedas, Agamas, and Yogasanas along with an adequate knowledge of English. He, thus, envisioned

an institution which will stimulate balanced and pious ways of life in food-habits, thought-process as and general behaviour. Thus the Swamiji created a trust-committee with an endowment of land worth Rs.75,000 to manage a Gurukula for training the present and future clergy of the Lingayat mutts. During 1964-65, there were 35 inmates with free board and lodging facilities, all from rural parts of Mysore. The local priests attend Maharaja's college of Sanskrit and carry out the practicals at home and hence there is no need of the Gurukula for local students. Now the Gurukula needs on an average Rs.15,000 annually. These days the Gurukula provides only living facilities to the clergy as there are enough teaching facilities in K.S.Siddalingayya Sanskrit, Veda and Jyotishya Pathashala (managed by the common body of the J.S.S. Vidyapeeth) and in Maharaj's Sanskrit college. But periodical lectures are arranged on Vecrshaivism for the benefit of the inmates, by inviting prominent swamijis in the area.

5. The United Theological College, Millers Road, Bangalore

"The College was founded in July 1910 under the name 'The United Theological College of South India and Ceylon'. It was established through the cooperation of the London Missionary Society, the Wesleyan Methodist (now the Methodist) Missionary Society, the United Free Church of Scotland (now the Church of Scotland) Mission, the Arcot Mission of the Reformed Church in America and the Madura Mission of the American Board (now the United Church Board for World Missionaries of the United Church of Christ in the U.S.A.). The Trustees of Jaffna College Funds and the S.P.C.K. in Scotland also became cooperating bodies. In 1951, the Church Missionary Society and the Society for the Propagation of the Gospel in Foreign Parts became supporting bodies. The college had received help at various times from the Danish Lutheran Church and the friends of Dr L.P.Larsen in Denmark. The Danish Society became a supporting body in 1959 and the Basel Evangelical Mission in 1960. The Kolhapur Church Council voted to become a contributing body in 1960 and similar action was taken by the Church of South India in 1961 and the Mar Thoma Church in 1963. The College was the recipient of a major grant from the Theological Education Fund of the World Council of Churches in 1960, and this has helped the College to initiate a programme of strengthening its post-graduate department.

"... In 1919 the College was affiliated with Serampore College (University) for the B.D.Degree under the terms of the Serampore College Act of the Government of Bengal.

"... The building programmes have been accomplished through the T.E.F. grant and additional help from the supporting bodies, particularly the United Church Board, the M.M.S., the C.M.S., the S.P.G., and the Basel Mission"¹.

The College is a registered body registered under the act XXI, 1860. "The need for advanced theological training in India was recognised as soon as the Church became aware of its responsibility for the educated, both among its own membership and those outside. By the end of the nineteenth century, there were a number of theological schools in India to train catechists and ordinals, but they were not adequate for the training of men with higher intellectual abilities. For some years there was a growing recognition on the part of most protestant missionaries, 'of the need of a class of highly educated Indian workers to take up positions of influence and responsibility in evangelistic and pastoral work' "².

It was recognised that no single Church or Mission would have the resources for establishing and maintaining an advanced theological college and hence this experiment in cooperation of theological education in training the Christian clergy so as to make them better able to propagate and defend the Gospel of Christ not only in India but in the neighbouring countries. In preference to Vellore, Bangalore was favoured for the location of the College "partly because of its salubrious climate, 'but mainly because of the facilities for the use of Kannada, Tamil and Telugu languages, possibilities of work among the English-educated classes, and the opportunities available for getting acquainted with the work of Y.M.C.A'. These weighed greater against the disadvantages of an urban setting and a higher cost of living"³.

The College is governed by a Council (of 31 Christian members during 1965-66), consisting of representatives of churches, missionary societies, other associations and individuals contributing to the work of the College, and of certain appointed and co-opted members.

The level of education provided is upto the graduate (Bachelor of Divinity) and post-graduate (Master of Religious Studies, and Master of Theology) levels with Diplomas in

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1. 'Historical Note' in the Year Book 1964-65, The United Theological College, Bangalore, 1965.
 2. J.R.Chandran, The Fifty Years of the College, Fifty Years of Service 1910-1960, The United Theological College. Bangalore 1960, p.98.
 3. Ibid, p.100.

Theology, in Religious Knowledge, etc. The major areas of specialization are theology and philosophy and the teaching is carried out by the 4 Departments of the college. These are: 1. the Department of Research and Post-graduate Studies, 2. the Department of Ministerial Training, 3. the Department of Laymen's Training, and 4. the Department of Indian Languages. The details of the syllabi for the different courses comprise subjects like the study of the Bible, Church History, History of Religions, Christian Ethics, Practical Theology, Church and Indian Culture, Christian Doctrine, Old Testament with Hebrew, New Testament with Greek, Christian Theology, Philosophy of Religions, and Christian Worship etc. / from a much wider constituency than the supporting churches and with as varied nationalities as Australia, Burma, Ceylon, Germany, Iran, Israel, Japan, Kenya, Malaysia, the U.K. and the U.S.A. Usually most students are sponsored by various Churches and societies and are supported by them. In addition, there are various college and endowment-scholarships and prizes. The education is charged and so is the attached board and lodging facility with a capacity to accommodate 100 students.

The staff consisted, during 1964-65, of 21 teaching posts (19 Christians, 1 Brahmin and 1 Raju) and 4 non-teaching posts (3 Christians and 1 Brahmin). The staff of the College has been an example of inter-church cooperation. Most of the teachers are representatives of different churches and are supported by their respective missions. In addition the college also appoints teachers, not necessarily from amongst the supporting churches, because the main consideration is scholarship and reputation of the teacher.

With assets worth Rs.14,53,428, as on December 31, 1964, the annual income of the college for the accounting year ended December 31, 1964, was Rs.1,75,536, of which Rs.15,335 were received as tuition and accommodation fees. Most of the income comes from support from different churches and missions in India and abroad.

This is the only college of its kind in Mysore State, but there are similar colleges in other parts of the country like Lutheran Theological College, Madras, Leonard Theological College, Jabalpur, Sherampore College (University) West-Bengal, Baptist Theological College, Ramapatnam (A.P.), Kakinada Baptist Seminary, (A.P.) and Eastern Theological College, Jorhat, Assam.

Some views of the principal of the college may be noted. He feels that Universities in this part of the country should encourage advanced studies in theology and philosophy as

/ In all the 4 departments of the College there were during 1964-65, 107 students all of whom were Christians of different denominations drawn

they encourage the study of other subjects. He says that secularism should not mean secularistic philosophy. Government should make a clear distinction between a secular policy (which lays down that government will not further the interests of a particular religion or caste), and a secularistic approach to religious truth (which denies a place for religion in life). There is much that the Government has to care for in matters like the preservation and maintenance of the cultural and religious heritage of India, in an objective way. He says he would be happy if any university in the region grants affiliation to his college. There has been no occasion when they had to approach non-Christians for help.

PART-III

SOME PROMINENT PRIVATE EDUCATIONAL BODIES
CASE - STUDIES

So far we discussed about the initiative, nature, composition and the role of private educational bodies in comparison with semi-government and government agencies. All these private bodies are registered either under the Public Trust Acts applicable in the respective areas of the State or under the Societies Registration Act XXI of 1860, Government of India. The four Districts of North Karnatak-Belgaum, Bijapur, Dharwar, and Karwar -- are still governed by the Public Trust Act of 1950 of the old Bombay Government. The Charity Commissioner, Government of Bombay, published in 1956 a series of District Directories of Public Trusts, registered upto March 31, 1955. Each Directory was divided into 6 sections (A-Hindus, Jains and Sikhs; B-Muslims; C-Parsis; D-others, viz. Christians, Jews etc., E-cosmopolitan; and F - Societies registered under the Societies Registration Act, 1860) and for each section an index was appended classifying the various Trusts according to their major objectives. Trusts and societies with many objectives thus may be counted in more than one class of objectives. Table No.1 contains the number of different types of services rendered by the different types of trusts, which further the cause of education in one way or another, for the two Districts of Belgaum and Dharwar.

The Table shows that religious trusts concentrate more on religious and humanitarian objectives and less on education, while cosmopolitan trusts and societies concentrate almost all of their attention to temple, shrine or mosque maintenance, worship and religious prayer, and preaching etc., and only incidently spend something on education. Many more trusts and societies have been registered after March 31, 1955 and new editions of the Directories have not been published. The Public Trust Registers maintained in the Office of the Assistant Charity Commissioner for Belgaum region, Belgaum, indicate, for instance, that in case of E-categories as on May 7, 1965, Dharwar District had 324 and Belgaum District 273; they had respectively only 108 and 80 of these trusts on March 31, 1955.

In this part of the Report we give the case studies of 5 (2 Lingayat, 1 Brahmin, 1 Christian and 1 Muslim) prominent private educational bodies which have been doing appreciable work. There are many more of this kind of societies in this State but we restrict the study to only 5 for the sake of brevity. These case-studies reveal the genesis, the inspiration, the objectives, the area of operation, the number of institutions run, and the total financial effort put in, by each society. The data for these studies were collected by personal visits (sometimes repeated visits)

TABLE NO.1.
THE NUMBER OF SOCIETIES AND TRUSTS WHICH RENDER DIFFERENT TYPES OF EDUCATIONAL AS ON MARCH 31, 1955.

Types of services	Dharwar District							Belgaum District						
	A	B	C	D	E	F	Total	A	B	C	D	E	F	Total
Edn. for devpt. of body or mind	15	4	-	1	22	18	60	12	2	-	1	18	13	46
Boardings	7	-	-	-	10	4	21	7	1	-	-	7	1	16
Hall for prayers, preaching and ceremony	36	1	-	-	-	-	37	1	-	-	1	2	-	4
Harijan Schools	1	-	-	-	-	-	1	-	-	-	-	-	-	-
Libraries and Reading-Rooms	4	1	-	-	22	4	31	2	1	-	-	20	4	27
Religious, Music Pathashalas	2	-	-	-	3	1	6	2	-	-	-	-	-	2
Scholarship for college students	2	1	-	-	2	-	5	3	-	-	-	-	-	3
Scholarship for commercial and Tech.Edn.	1	-	-	-	2	-	3	-	-	-	-	-	-	-
Scholarship for school students	7	2	-	2	7	2	20	11	1	-	-	5	-	17
Maintenance of schools, Pri. and Sch.	2	-	-	-	4	5	11	-	1	-	1	10	5	17
Hermitages and Ashrams	1	-	-	-	-	-	1	-	-	-	1	-	-	1
Ancient, religious literature	-	1	-	-	5	2	8	3	-	-	-	1	1	5
Maintenance of colleges	-	-	-	-	2	-	2	-	-	1	-	-	-	1
Total of Trusts and societies rendering Educational service	78	10	-	3	79	36	206	41	6	1	4	63	24	139
Total of Trusts of all kinds	2,575	253	2	2	108	26	2,966	3,097	238	1	7	80	22	3,445

Note : A = Hindu, Jain, Sikh, religious trusts; B = Muslims religious trusts;
C = Parsi religious trusts; D = Christian and Jews religious trusts;
E = Cosmopolitan trusts and societies;
F = Societies registered under Societies Registration Act of 1860.

with the help of an interview-schedule (vide appendix - 2). The religious or caste ^{denominations} ~~denomination~~ we have given may not be acceptable to these bodies, but for the sake of analysis we have followed the procedure of basing nomenclature on the caste or religion of the majority of the members of the management.

1. Charity Commissioner, Directory of Public Trusts: (i) Dharwar District and (ii) Belgaum District, Govt. of Bombay, 1956.

1. KARNATAK LIBERAL EDUCATION SOCIETY, BELGAUM

History : "The history of the Karnatak Liberal Education Society, Belgaum is the history of the development of educational activities in the Karnatak. Before the establishment of the Society in the year 1916, education at all stages was controlled either by the Government or by the Missionaries, who received fullest sympathy and help from the Government. The founders of our Society were seven young men fortunate in that they had an opportunity to receive their education in Poona [there was no college in the whole of Bombay-Karnatak till the establishment of a Government College -- Karnatak College Dharwar -- in 1918], the home of educational and social activities started by the late Lokmanya Tilak, the late Hon. Shri Gokhale, Agarkar and others. They [founders], the late Professors M.R. Sakhare and S.S. Basavanal, the late Sarvashris B.S. Hanchinal, P.R. Chikodi and Sarvashris B.B. Mamadapur H.F. Kattimani [now Vice-Chairman of the Mysore Legislative Council] and V.V. Patil were impressed by the work done in the field of education by the Deccan Education Society of Poona and decided to undertake educational activities on similar lines in the then backward region of Bombay-Karnatak. As usual the public response towards their activities was not encouraging in the beginning since it was the policy of the Government to discourage all activities which brought people -- especially the young people -- together"¹. This inspired band of enthusiastic young men approached the late Rao Bahadur A.C. Artal and explained their purpose to him. He heartily welcomed their idea, and gave all possible co-operation to this group. They started the Gilganchi-Artal High School in Belgaum on November 11, 1916, their first institution, naming the institution in recognition of the meritorious services rendered by the late Rao Bahadurs A.C. Artal and B.C. Gilganchi to the Lingayat Community in the form of financial assistance for English education through the Karnatak Lingayat Education Association Dharwar (1883). The society, thus emerged, was registered under the Societies Registration Act on July 20, 1917, as the Karnatak Lingayat Education Society, Belgaum. While the financial assistance (through Associations and free-boarding homes) was meant solely for the Lingayat community, the educational institutions started by the K.L.E.S., though primarily intended for the benefit of their own community, were also beneficial to other communities, especially other backward communities in this area. Accordingly among the donors who have helped the Society, there are a few persons from non-Lingayat communities.

The Presidents of the Society since its inception in 1916 were: the late R.B.A.C. Artal, the late Rao Bahadur Lakhamagouda Basava prabhu Sir-Desai of Vantamuri, his son the late R.B.

1. From Short History of Karnatak Liberal Education Society, Belgaum, (un published), the Chairman, Board of Management, 1965.

Basavaprabhu L. Sir-Desai, and the late Shri C.C.Hulkoti. Some of the past Chairmen of the Board of Management were: the late Sardar G.V.Desai of Chachadi, the late Shri B.C.Gilganchi, the late Shri B.V.Jakati, Shri R.S.Mahantshetty and Dr B.S.Jirge. In 1926 the society had a membership of only 62; on March 31, 1964, it had 1025 members of different Statuses based on the amount of donation or the type service rendered -- benefactors 3, grand patrons 6, patrons 38, fellows 125, ordinary members 837, hon.members 2, retired life-members 7 and life-members 7. In 1933, the society started its first college (the second in the region), the Lingaraj College, Belgaum, named after the late Sardar Lingappa Jayappa Sir-Desai of Sirsangi and Navalgund who donated his entire estate yeilding an annual income of Rs.1,00,000 for the spread of education. The science section of the College was inaugurated in June 1944 by Sir C.V.Raman and was named Raja Lakhamagouda Science Institute, Belgaum, after the late Sardar Raja Lakhamagouda Sir-Desai of Vantmuri who had given a huge donation of Rs.50,000 in 1934 for the purpose. The society acknowledges with gratefulness the sympathy and help of Sir Chimanlal Setalwad, Sir Vithal Narayan Chandavarkar, Shri M.C.Chagla, Shri K.M.Munshi, the late Sir Siddappa Kambali -- the then Minister for Education in the Bombay State--and others. The General Body of the Society which met on April 10, 1949 changed the name of the Society from the Karnatak Lingayat Education Society to "The Karnatak Liberal Education Society, Belgaum" in view of the changed social climate then and the composition of the membership of the society. By 1946, the number of institutions run by the society had risen to 10.

The main objective of the society is the spread of education of all types, "... wherever and whenever feasible" (Article 9(c) of their constitution) and the society declares itself "... a purely educational body, non-political in character" (Art.10).

Present Position : As on March 31, 1966, the Society was running the following 23 educational institutions:

<u>Collegiate Institutions</u>	<u>Mysore State Estd.</u>		
1. Lingaraj College, Belgaum	"	"	1933
2. Raja Lakhamagouda Science Institute, Belgaum	"	"	1958
3. B.V.Bhoomaraddi College of Engineering and Technology, Hubli	"	"	1947
4. Jagadguru Gangadhar College of Commerce, Hubli	"	"	1947
5. Shri Kadasiddheshwar Arts College, Hubli	"	"	1952
6. P.C.Jabin Science College, Hubli	"	"	1957
7. Jagadguru Tontadarya College, Gadag	"	"	1958
8. K.L.E. Society's Arts and Science College, Havari	"	"	1963

Collegiate Institutions

Mysore State Estd.

9. K.L.E. Society's Arts and Science College, Nipani	"	"	1961
10. Jawaharlal Nehru Medical College, Belgaum	"	"	1963
11. K.L.E. Society's Arts and Science College, Bangalore	"	"	1963

Secondary Education

12. Gilganchi-Artal High School, Belgaum	"	"	1916
13. Raja Lakhamagouda Sir-Desai High School, Dharwar	"	"	1922
14. Shri Kada-Siddheshwar High School, Saundatti	"	"	1935
15. Annappa Kadadi High School, Sholapur	Maharashtra State		1937
16. Silver Jubilee High School, Barsi	"	"	1941
17. Mangrule High School, Akkalkot	"	"	1953
18. New High School, Athani	Mysore State		1958
19. The Kannada Primary Teachers' Training College, Belgaum	"	"	1939
20. J.G. Kannada Primary Teachers' Training College, Hubli	"	"	1947
21. New Secondary School, Galatga	"	"	1965

Primary Education

22. Kannada Primary School, Belgaum	"	"	1943
23. Kindergarten School, Belgaum	"	"	1960

During 1963-64, 14, 253 students were studying in these various institutions from the kindergarten to the post-graduate levels. The Society has provided spacious buildings for all these institutions at a cost of Rs.49,60,114. The teaching staff which consists of over 650 persons is recruited from all over India and is said to be 'cosmopolitan' in character. For the maintenance of these institutions the Society spent during 1963-64 Rs.28,87,223. The society possesses property and assets worth Rs.1,36,84,740 as on March 31, 1964. They received during that year Rs.3,06,344 by way of donations. A special feature of the Society is that annually it spends about Rs.2,000 (the income on an endowment amount of Rs.47,427) by way of endowment scholarships) many of them being for Lingayat students. (The officials of the Society could not give full information on this point for various reasons). In addition, they used to spend annually, till 1962-63, about Rs.80,000 by way of freeships to the students of their various institutions strictly on the basis of merit. (These freeships were discontinued in 1963-64 as Government introduced poverty-cum-progress scholarships and free studentships). They have also been helping staff-members to go to foreign countries to improve their qualifications

and in 1960-61, 4 staff members had gone abroad at a cost of about Rs.25,000. The Society provides charged hostel accommodation in 10 hostels, constructed at a cost of Rs.20 lakhs.

As Chief guest on the occasion of the Silver Jubilee Celebrations of the Lingaraj College, Belgaum, Dr S.Radhakrishnan highly appreciated the ideas engraved on the K.L.E.'s, emblem -- Satya, Prema, Seva and Swarthtyaga -- Truth, Love, Service and selflessness. Today, by far the largest number of institutions affiliated to the Karnatak University are managed by the K.L.E.S. Therefore some hold the view that but for the establishment of the K.L.E.S., Karnatak University would have been an impossibility and the students of this area had to go to Poona and Bombay as before¹.

Present Organization : The following is the list of present office-bearers:

- | | |
|--|-------------------|
| 1. Shriman B.V.Bhoomaraddi, Mill owner, Gadag, President | |
| 2. Shriman S.S.Yelamali, Merchant, Gadag, | } Vice-Presidents |
| 3. Shriman G.R. Nalavadi, B.A., LL.B., Dharwar | |
| 4. Shriman R.S.Kothiwale, Merchant, Nipani | |
| 5. Shriman S.M.Desai of Rudrapur | |

MEMBERS OF THE BOARD OF MANAGEMENT FOR THE TRIENNIUM 1963-'66.

1. Dr V.V.Teggimani, L.C.P.S., Medical Practitioner, Hubli, Chairman
2. Dr B.S.Jirge, M.B.B.S., M.R.C.F. (London), M.R.C.S. (Eng.),
Medical Practitioner, Belgaum Member
3. Shri S.I.Manvi, Land Lord, Gadag " "
4. Shri Tammanna Kousali, Merchant, Hubli " "
5. Shri G.S.Savanur, Merchant, Hubli " "
6. Shri V.C.Medlery, B.Com., Merchant, Hubli " "
7. Shri R.G.Wali, B.Sc., Merchant, Hubli " "
8. Shri P.B.Patil, B.Sc., LL.B. Advocate, Belgaum member
9. Shri B.C.Inchal, M.Sc., LL.B. Advocate, Belgaum " "
10. Shri M.V.Uppin, B.A., LL.B. Advocate, Belgaum " "
11. Shri C.L.Pattanshetty, B.A. Merchant, Belgaum " "
12. Shri S.I.Guttigoli, B.A., LL.B Advocate, Belgaum " "
13. Prin.V.V.Jatti, M.Sc., F.C.S., R.D. Science
Institute, Belgaum " "
14. Prin.S.S.Bommannavar, M.Sc., F.C.S., P.C.Jabin Science
College, Hubli Member
15. Prin.B.Rudrappa, M.A., Lingaraj College,
Belgaum, Member and Secretary.

The General Body is the supreme authority in the control and the management as well as for policy matters and the Board of Management looks after the day-to-day administration of the Society.

¹K.Ishwaran, 'Mareyalagad Viyoga' (Unforgettable Loss) in H.F.Kattamani and M.G.Verupaxan, eds. Basavanal Sharaka Samputa (Basavanal Commemoration Volume), 1956.

All the 20 office-bearers and the 6 office-staff belong to the Lingayat community.

The constitution of the Society also provides for a Board of Life-Members consisting of 7 veteran persons from the teaching staff of the Society. The Board has considerable say in the management of the Society and all the seven members of the board are Lingayats. They are:

1. Shri V.V.Jatti, M.Sc., F.C.S. Principal, R.L. Science Institute, Belgaum.
2. Shri S.S. Bommanavar, M.Sc., F.C.S. Principal, P.C. Jabin Science College, Hubli.
3. Dr D.S. Karki, M.A., Ph.D. Principal, Shri Kadasiddheshwar College, Hubli.
4. Shri B. Rudrappa, M.A., B.T. Principal, Lingaraj College, Belgaum.
5. Shri B.F. Pattanshetty, M.A., B.T. Professor of English and Kannada, P.C. Jabin Science College, Hubli.
6. Shri M.S. Hallur, M.A., B.T. Principal, Jagadguru Gangadhar Commerce College, Hubli.
7. Shri M.S. Uppin, B.A., M.Ed. Professor of Education, Lingaraj College, Belgaum and Superintendent, Lingaraj College Hostels, Belgaum.

The K.L.E. Society celebrates its Golden Jubilee in 1966.

2. THE JANATA SHIKSHANA SAMITI, VIDYAGIRI, DHARWAR

The Janata Shikshana Samiti was founded by the late Shri Ramrao S. Hukerikar in 1947 with the objective of taking over and maintaining the Karnatak Education Board's Science and Banashankari Arts College at Dharwar and with the aim of spreading general education through the management of all types of educational institutions. The other aims were; "(d) To start, sponsor, affiliate, encourage or cooperate with Institutions to carry on or carrying on research in problems Economic, Sociological, Political, Historical, Cultural, Educational, Linguistic, Scientific, etc; (e) To undertake training-cum-production activities, to implement various nation-building schemes such as village industries, handicrafts etc"¹.

"It is very clear from the objectives that the aim of the Samiti is to promote education in general. Late Shri R.S. Hukerikar was the visionary and architect who founded and developed the Janata Shikshana Samiti, one of the premier educational institutions in this part of the country. As an ardent fighter in the independence-struggle, as a great educationist, and an eminent social worker he served throughout his life the cause of his people, leading a life of sacrifice and service. Of particular mention is the fact that he was an educationist in the truest sense of the term. Thanks to his vision, foresight and zeal the campus of the

1. Art. 3(d) and (e) of the Memorandum of Association, Janata Shikshana Samiti, Dharwar, March 1964.

J.S.S. has developed into a genuine 'VIDYAGIRI'¹.

Precursors of the J.S.S. : It is a fascinating story to read what happened prior to the establishment of the J.S.S. in 1947. For the purpose, we have relied entirely on R.G.Mutalik Desai's Hukerikar Ramrao (Janata Shikshana Samiti, Dharwar 1963), a Kannada biography of Shri Hukerikar compiled on the occasion of his 79th birthday.

The life of Hukerikarji had been interwoven with the contemporary politico-social history of Karnatak. Fate and environment were not favourable to him. He was a self-made man, with a multifaceted life. He had an immense understanding of men and matters and was, naturally, called by his admirers as 'Living Encyclopaedia'.

He hailed from Chinchali, a village in Athani Taluka of Belgaum District. He had a very hard time at the primary and secondary schools, having lost his father at an early age. For college study, he had to go to Poona. Instead of joining Government Deccan College, Hukerikar joined Tilak's private Fergusson College and received monetary help directly from Tilak.

He passed his M.A. in 1912 and joined his friend and colleague Shri Guttal, a teacher in the Victoria High School (now K.E. Board High School), Dharwar, as Principal of the School. Between 1912 and 1920, the strength of Victoria High School increased from 350 to 700 because of Hukerikar's popularity. He influenced many young minds as teacher and therefore, till the end of his life he was popularly known as 'Master'. As the High School had grown to fullness by 1918, Hukerikar started thinking of converting it into a college on the model of Tilak's Fergusson College. There was already a Government College at Dharwar.

At the same time a group of friends at Poona -- Rukmangadarao Deshpande, Datar Balwantrao (later Minister of State for Home-Affairs, Government of India), Ranganna Asundi and N.V.Naik -- was thinking of starting a college in Karnatak. Simultaneously, at home, people like Alur Venkatrao, Surendrarao Desai and Hukerikar were thinking on the same lines. Finally, all came together and decided to upgrade Victoria High School as a college. In this direction Rukmangadarao Deshpande strived his utmost. By this time, a Kannadiga, P.S.Katti was due to return from England having attained Wranglerhood. While starting the Karnatak College, Srinivas Rodd, the then Educational Inspector, had in mind to have Shri Katti as Principal. After persuasion Shri Katti agreed to accept the Principalship of Victoria High School on a pay of Rs.300 p.m.

1. A Record of Progress, Janata Shikshana Samiti Dharwar, 1964, p.1.

After much heated controversy in the Senate of the Bombay University between Indians and Europeans, permission was granted in 1920 to start a college. The second college in Bombay Karnatak, thus, started functioning in June 1920 as Victoria College. Later, the college was renamed as Karnatak Education Society's College. Soon after, because of differences in status and pay-scales of college and high school staff, there appeared a rift and tension mounted. Finally, the managements of the high school and the college got separated. By 1921, the Non-Cooperation Movement had gained strength and it was decided to temporarily suspend the activities of the college. It was a sad episode in the history of education in Karnatak.

Though started on the model of the Deccan Education Society of Poona, much of the selflessness, sacrifice and sense of mission of the group of teachers in Poona was not to be found in many teachers here. While explaining the closure of the college, Wrangler Katti said that though the paucity of funds was the main reason, the differences of opinion on principles among the staff could not be underrated. Shri V.K.Gokak, veteran Kannada and English litterateur, views the closure of Victoria College as being due to financial problems. By the closure of the college, Karnatak suffered a heavy loss. When Principal Katti was wandering from house to house to collect funds, he did not get money. Why did not the citizens of Dharwar save the college? (p.166). Author Desai says: "It will not be appropriate to attribute the closure of the College to the paucity of funds alone. Otherwise, how could so many private educational bodies come up in Karnatak? When the fundamental values themselves in our society were in a transition, the lowly differences amongst the castes, lack of initiative and narrow mentality took the upperhand on the minds of men and thus a college of a high standard could not survive". (p.166).

With his entry into the Freedom-movement in 1921, Hukerikar's field of activity changed. Shri R.R.Diwakar, Dr N.S.Hardikar and Dr D.P.Karmarkar etc. became his colleagues in the political field. In those days of Brahmin-predominance in the Congress Party, these four 'kars' were sarcastically called by the non-Brahmins as the 'Curse of Karnatak'. While working in the educational field for 9 years, upto 1921, Hukerikar's inclination was more towards joining the freedom movement. With the attainment of Independence in 1947, it was possible for him to turn again to the field of education.

Though started in 1918, the Karnatak Education Board started working on sound footing only from 1927 when it had

leaders like Dr Kabbur, Dr Karmarkar and Shri Shirolkar etc. This band participated along with students and teachers in national movements in 1940 and 1942 and the Board served as a centre of the movement wherein Hukerikar, Hardikar and Divakar etc. showed unqualified enthusiasm.

K.E.Board started, in 1944, an Arts College in order to extend its area of operation, under the Chairmanship of Dr Kabbur and thus had 3 high schools and one newly started college. The management started feeling it difficult to run these institutions even for 3 years. As Dr Kabbur was interested more in primary and secondary education, since the standard of college education depends so much on these two prior levels, they wanted to concentrate their activities in the field of school education and so were thinking of handing over the college to some other body. Since Hukerikar, already a member of the Bombay Legislature, had an old interest in working in the educational field, Shri Diwakar and Shri Mohare Hanumantrao (ex-editor of Samyukta Karnatak) advised Dr Kabbur to handover the college to Shri Hukerikar. On an experimental basis, the college was handed over to him for 3 years in 1947, in the first instance. Because of his other preoccupations and lack of co-operation from the K.E. Board after handing over of the college, Hukerikar faced great difficulties for the first three years in running the college; nor did the K.E.Board bother to resume control of the college. By 1949, Hukerikar had been elected Chairman of the Bombay Legislative Council, and after full discussion, a separate management for the College known as 'Janata Shikshana Samiti' was created in 1954 and was registered on October 16, 1954 under the Bombay Public Trust Act of 1950. Its first Chairman was Hukerikar himself. Since then inspite of two separate educational managements -- K.E.Board and J.S.S. -- the relations between the two have been cordial and the Board banked on Hukerikar's advice and guidance.

The J.S.S. purchased a 30 acre-site on the Mailar-Hillock at a nominal price of Rs.2,400 from the Government of Bombay and Hukerikar named the campus as 'Vidyagiri' befitting the educational centre of Dharwar. After 1954, the Samiti has progressed tremendously and it will not be an exaggeration to say that Hukerikar himself was an institution.

The Present : The Arts College was named 'Banashankari Arts College' according to the wish of a major donor Venkappanna Sakri of Bagalkot after his caste-deity, the goddess Banashankari of Badami. In 1962, it was decided to bifurcate the J.S.S. Science and Banashankari Arts College, and to name the science college

after Shanthi Kumar Gubbi in whose memory his father, Rajakarya-Prasakta Shri N.S.Gubbi, had donated Rs.1,00,000. "Taking into consideration the growing need of technicians, and also the dearth of facilities for such education, the Samiti decided to start an Engineering Institute.

"It was an ambitious plan involving large expenditure and we are grateful to both the State and the Union Governments for their generous help. The Union Government sanctioned a capital out-lay of about Rs.8,00,000 for buildings and equipment and accepted two-thirds of the amount as its share. The State Government took responsibility for not less than one-fourth of the expenditure. The Samiti could meet the obligation of the remaining expenditure with the generous and timely donation of Rs.1,00,000 by the late Shri K.H.Kabbur after whom the Institute has been named. The Union Government has also agreed to bear 50% and the State Government 25% of the recurring expenditure"¹. The main building of the Institute was inaugurated by the then President of India the late Dr Rajendra Prasad in 1959. On the emblem of the Samiti is engraved the noble Vedic line Tamaso ma Jyotirgamaya, 'let me go from darkness to light'.

The Samiti presently has the following 12 (11 Brahmin and 1 Reddy) office-bearers:

1. Shri R.R.Diwakar (formerly Minister for Information and Broadcasting Government of India, Chief-Editor, Samyukt Karnatak, Hubli), President.
 2. Shrimati Sonubai K. Kabbur
 3. Rajakarya Prasakta Shri N.S.Gubbi
- Vice-Presidents

GOVERNING BODY

1. Shri R.J.Deshpande, Businessman Bombay, Chairman
2. Shri G.N.Desai, Landlord, M.L.A., Vice-Chairman
3. Shri C.S.Desai, Managing Director, Dharwar Electric Supply Co., Dharwar, Member
4. Shri V.G.Jamkhandi, Retired District Judge, Dharwar, Member
5. Hon. Shri R.M.Patil, Minister for Development and Panchayati Raj, Government of Mysore, Bangalore, Member
6. Shri B.A.Desai, President, Karnatak Chamber of Commerce, Hubli, Member
7. Shri M.H.Karikatti, Retd. Government Officer, Dharwar, Member
8. Shri Varadraj Adya, Business Executive, Bombay, Member
9. Shri V.R.Kittur, Retired Deputy Collector, Dharwar, Administrator and Secretary, Member.

1. A Record of Progress (Janata Shikshana Samiti, Dharwar), 1964, p.5.

The Samiti has four establishment staff all of whom are Brahmins. The activities of the Samiti are restricted to two places viz., Dharwar and Harihar and it maintains the following 8 educational institutions:

1. J.S.S. Banashankari Arts and Santikumar Gubbi Science College, Dharwar.
2. J.S.S. Law College, Dharwar.
3. J.S.S. K.H.Kabbur Institute of Engineering, Dharwar.
4. J.S.S. Institute of Economic Research, Dharwar.
5. J.S.S. Vocational School of Arts and Crafts, Dharwar.
6. J.S.S. Hanumantarao Kaujalgi Samarak Village Industries Centre, Dharwar.
7. J.S.S. Panchayati Raj Training Centre, Dharwar.
8. M.K.T's Lakshmanrao Kirloskar School, Harihar.

The Samiti has provided buildings to these institutions at a cost of Rs.13,93,010 as per the 1961-62 Balance Sheet. As on March 31, 1964, 2,069, students were studying in the various institutions run by the Samiti. There are 3 hostels (2 for boys, 1 for girls) with a capacity of 144 in all (paying). The Samiti has accepted an amount of Rs.22,521 as endowment funds. The income on these is distributed as scholarships to students according to the wish of the donors; most of these scholarships are meant for Brahmin students. (The officials of the Samiti could not supply detailed information on the conditions governing the endowments for various reasons). During 1961-62, there were 74 persons on the teaching staff.

As on March 31, 1962, the total property and assets of the Samiti was worth Rs.25,32,580. Annual expenditure was Rs.9,01,144 while the income stood at Rs.7,11,224, thus leaving a gap between income and expenditure. During the same year the Samiti received Rs.1,74,387 by way of cash donations. In addition, land gifts have been received. The total area of agricultural lands donated to J.S.S. by philanthropists as on March 31, 1961, was 482 acres and 8 gunthas. During the year 1961-62, the Inamdars of Nerli donated 60 acres and 21 gunthas in Hukeri and Chikodi Talukas of Belgaum District.

With reference to 'private colleges and finance' the views of Shri R.Y.Dharwadkar Principal, J.S.S. Banashankari Arts and Santikumar Gubbi Science College, Dharwar are noteworthy. " ... Maharashtra took the lead in starting private institutions in India. These are supported almost entirely from fees collected from students and public donations [apart from the Government grants to the extent of 70% these days]. The people who donated money so far were

(1) the rulers of small princely states, (2) the Jahagirdars and Vatandars, (3) the bigland-holders, and (4) the merchant community. In the new set up of various State and Central legislations, we find that all these sources are dried up. The middle class person is already over-burdened. No new class has yet come up to take the place of these. The result has been that the private colleges find it extremely difficult to make both ends meet. Development plans are simply halted"¹.

3. THE ROMAN CATHOLIC DIOCESE OF BELGAUM

Many churches, missions and church-associations of different denominations are working in India since the sixteenth century. These operate through the different area-agencies like dioceses. One of the leading orders of Christianity in India is the Roman Catholic Church.

The present Rt.Rev.Bishop of Belgaum narrated the history of the Roman Catholic Church as follows: In 1534, the Diocese of Goa was created by the Pope, incharge of an Arch-Bishop with jurisdiction over Goa, India, and the neighbouring countries. As the activities of the Roman Catholic Church increased in these areas, the jurisdiction of the Arch-Bishop of Goa was curtailed gradually and new dioceses were created till 1953 when all his jurisdiction was limited to the Goa area, i.e. Goa, Daman and Diu. It was at that time that the Diocese of Belgaum was created, on September 9, 1953, by the Most Gracious Pope Pious the XII, under the charge of the Rt.Rev. Bishop Michael J.Rodrigues, the first Bishop of Belgaum, who died in 1964. The Roman Catholic Church of Belgaum had been established since long before it was upgraded in 1953. For sometime the districts of Belgaum and Karwar were under the Belgaum Diocese and Bijapur and Dharwar were under the Diocese of Poona. Now all the four Districts are under the Bishop of Belgaum.

The main objectives of the Diocese are: (a) to carry on the work of the Church in this part of the country; and (b) to spread education in the masses of this area. The Diocesan Council of Belgaum consists of 6 Councillors (all of them Roman Catholic clergymen), two from Hubli, one each from Dharwar, Kumta, (District Karwar), Karwar and Khanapur (District Belgaum). Of these Rev. Mgr.Gudinhe of Dharwar and Rev.Fr. D.A.Lobo of Hubli are in charge of schools also, in addition to their normal duties as parish priests.

Thus, the area of activities of the Diocese of Belgaum in the field of education extends over four Districts and the following are the educational institutions run under its overall direction:

1.R.Y.Dharwadkar, 'Trends and Problems in College Education in India' in Seminar on College Education for Principals of Colleges in India and Nepal under the sponsorship of Harvey Mudd College, Claremont, California; Montaith College Detroit, 1964, p.29.

1. St.Mary's Boy's High School, Hubli
2. St.Mary's English Medium Primary School, Hubli
3. Convent Girls High School, Hubli 1911.
4. St. Joseph's High School, Dharwar 1889.
5. St.Joseph's Primary School, Dharwar 1889.
6. St. Joseph's Kinder Garten School, Dharwar 1889.
7. Convent School (Primary) Kumta, District Karwar
8. Convent School (Primary) Honnavar (District Karwar)
9. Sarvodaya Vidyalaya High School, Khanapur (District Belgaum)
10. Vidyamandir High School, Nesargi, (District Belgaum)
11. Ave Mary's Convent High School Sirsi (District Karwar)

1890

The Church maintains the following Boarding houses and orphanages:

1. Apostolic Boarding for boys, Khanapur
2. St. Michael's Boarding Home, for girls, Karwar
3. Orphanage for boys, Balekundri (Belgaum)
4. St.Joseph's Orphanage for boys Santibastwad (Belgaum Dist)
5. Christ the King Orphanage for girls Guledgudda.

As for the figures of students on the rolls, and the teacher employed, we can only give figures for the 5 institutions studied under the survey, as the total figures for all the 11 institutions were not immediately available with the present Bishop, the Rt.Rev. Dr Fortunato Viago Coutinho. He had assumed charge of the Diocese only recently when the Research Assistant approached his Lordship in May, 1965. There are also no publications of this Diocese similar to the Annual Reports of other private educational bodies.

TABLE NO.2.
STAFF AND STUDENTS IN THE INSTITUTIONS STUDIED, WHICH ARE UNDER THE CHARGE OF BELGAUM DIOCESE (1964-65)

S.No.	Name of the Institution	Teaching Staff	Students
1.	St.Mary's boy's High school, Hubli	15	542
2.	St.Joseph's high school, Dharwar	14	421
3.	Convent High School, Hubli	22	515
4.	St.Joseph's Primary School, Dharwar	8	410
5.	St.Joseph's K.G. School, Dharwar	6	250
6.	Total	65	2,138

The annual income of the Diocese is about Rs.94,000 out of which Rs.70,000 are received by way of contribution from the spon-

soring Church Headquarters of Rome and Rs.24,000 from the Holy Childhood, Rome. This amount is for purposes of all activities of which a part is spent on education. As for the management of the educational institutions, the Bishop nominates the heads of the institutions, and the local staff is selected by the respective heads of the institutions with the help of local committees which consist of 2 or 3 subordinate teaching staff members in addition to the head himself. Thus in case of finance and day-today administration, the principals are fairly free to discharge their functions, without much of interference from above. And the present Survey shows that most of these institutions are self-supporting with fee income and Government grants. The question of Diocesan contribution of any appreciable size arises only when non-recurring items of expenditure like building programmes are taken up.

When asked about the inter-church or inter-societal co-operation to further the educational cause effectively, his Lordship the Bishop said that nothing of the kind had been tried so far; his Lordship also felt that it is a very difficult objective to achieve. There are many orders in the Christian religion like Roman Catholic, Protestant, Calvinist, etc., and each order runs its own educational institutions. Because there are differences of opinion on the religious conviction, there is no possibility of coming together even in areas like education. (But in fields like evangelism and the related issue of Christian religious education, there have been fruitful efforts at inter-church cooperation, as we indicated in the case of the United Theological College, for instance).

4. ANJUMAN-E-ISLAM, HUBLI

Anjuman-e-Islam was established in 1903, when the Muslim-community in this part of the country was groaning under poverty and helplessness, by Marhoom Sardar Mahboob Alikhan Biradare, Nawab of Savnur, the brother of the then ruler of Savnur. He accomplished this task by the help and cooperation of Hindus and Muslims by way of gifts and donations of lands and house-property. Notable among the donars were:¹ (1) The founder himself, (2) Marhoom Abdul Majid Khansaheb, Savnur, (3) Marhoom Ahmedsha Gani Peeran, Unakal, (4) Marhoom Nabina Hafiz Saheb, Kaul Peth, Hubli, (5) Marhoom Patel Saheb Contractor, Hubli, (6) Marhoom Hussein Baig Faujdar, (7) Janab Maktun Saheb Contractor, Hubli, (8) Janab R.H. Goodwala Saheb, Pleader, Hubli, (9) Janab Mohiyuddinkhan Biradare Nawab, Savnur and (10) Janab A.B.Kazi Saheb. The income from immoveable property for the year 1964-65 was Rs.47,984. The first President of the body was naturally the founder himself who was succeeded by Marhoom Nawab Abdul Majeedkhan of Savnur. From 1948

1. Annual Report of the Anjuman-e-Islam Hubli, for 1960-61, pp.1-2.

to 1958, Alhaj R.H. Goodwala worked as President and it was mainly because of his and his companions persuasion that Patel Saheb Contractor donated all his property to this Trust. The present President, Janab H.F. Mohasin, M.P., is holding charge since 1958.

As the Trust did not have a constitution of its own, a constitution was adopted on June 14, 1960 wherein the following objectives of the Anjuman are enshrined:

- I. To serve the Muslim community in respect of (i) social, (ii) economic, (iii) cultural, (iv) educational, (v) religious, and (vi) charitable interests and activities.
- II. While striving for these objectives which involve wide and multifarious activities, special attention shall be bestowed on the following:
 - (1) to promote unity and cooperation among the Muslims, (2) to improve the economic condition of the Muslims, ... (5) to provide for Islamic education and to grant help to the institutions imparting Islamic education, (6) to spread literacy and education among the people, (7) to maintain and manage the Anglo-Urdu High School and other educational institutions, (8) to provide vocational, industrial and technical training in trades like type-writing, tailoring, carpentry etc., (9) to encourage higher education in arts, science, technology, industry and to grant financial and other assistance to poor and deserving [Muslim] students, (10) to give special attention to female education by providing all possible facilities, (11) to discourage un-economic and irreligious usages and practices, ... (13) to maintain Idagahs (prayer-grounds), (14) to provide necessary assistance for the upkeep of the Mosque and such other religious places, (15) to provide for free boarding, lodging and other amenities to the poor and deserving Muslim students, (16) to establish libraries, reading-rooms, and student-hostels, and (17) to undertake the control and management of the Wakfs (Muslim Religious Public Trusts).

The Trust claims to its credit for having worked for the around development of the Muslim community, educationally, socially and culturally. For this upliftment of the community they started Anglo-Urdu High School, Hubli, in 1917 which was handed over to the then Government of Bombay in 1923. The Trust resumed the control of the High School in 1949, and from the academic year 1964-65 the high school was converted into a higher secondary school. The school provides for courses in arts, science

technical, and commerce subjects. The Muslims here have been very conservative in case of higher education for women. Till 1962, the Anglo-Urdu High School was a mixed one. Since June, 1962 they have started a new high school for girls in order to accelerate the growth of literacy among women.

During 1964-65 there were 40 teachers and 779 students in the two high schools conducted by the Anjuman. Realising that the provision of board and lodging is a problem for poor students, especially those coming from rural areas, they opened a free boarding house called 'General Hostel'. They have a separate account and committee for the purpose and the collection is in terms of cash and kind from philanthropists all over the district. The hostel has a capacity of 150 and there were 100 Muslim inmates studying for high school to degree levels during 1964-65. The total expenditure for the year came to Rs.13,918. The Trust holds an endowment of Rs.5,000 donated by Janab B.A. Kamadolli, who is an engineer in the U.S.A. The income on this endowment is distributed as scholarships to the students standing first and second in the high schools and who continue their studies.

The Anjuman has taken new strides in its educational effort by starting two new high schools in the rural parts of the district and an arts and science college at Hubli. Till 1965, the jurisdiction of the Trust in the provision of education was limited to the Hubli Unit of Hubli-Dharwar Corporation, though for financial assistance Muslim students from all the four Districts of North Karnatak were eligible. From the academic year 1965-66 they have extended their area of operation to the District of Dharwar as a whole. The following are the five educational institutions run by the Anjuman:

1. Anglo-Urdu Higher Secondary School, Hubli 1917
2. Anglo-Urdu Girls High School, Hubli ... 1962
3. Nehru Arts & Science College, Hubli ... 1965
4. Anglo-Urdu High School, Hanagal ... 1965
5. Anglo-Urdu High School, Rattihalli ... 1965

These are housed in their own buildings worth Rs.2,26,795.

The present Managing Committee of the Anjuman consists of the following 7 members (all Muslims):

1. Janab H.F.Mohasin, B.A., LL.B., Advocate, M.P., President.
2. " A.L.Byahatti, General Merchant, Vice-President.
3. " D.H.Munir, B.A., LL.B., Advocate, General-Secretary.
4. " M.S.Kamadolli, B.A., B.Com., Sales Tax and Income Tax Practitioner, Secretary and Auditor.

5. Janab. A.M.Bangalore, Joint-Secretary.
6. " N.R.Goodwala, Member.
7. " Munshi Abdul Rehmanseheb, Treasurer.

In addition, 10 members on the committee are elected by the General Body periodically.

With assets and property of Rs.3,31,103 on March 31, 1965, the annual expenses of the Trust came to Rs.51,941.50 for the year 1964-65, of which Rs.47,983 was income from immovable property and Rs.3,870 was subscriptions and donations. They have ambitious plans for the construction of school buildings and a general hostel.

5. JAGADGURU SRI SHIVARATHRESWAR MAHAVIDYAPEETHA, MYSORE-4

History : The Mahavidyapeetha is named after the founder of the Mutt, His Holiness Jagadguru Sri Shivarathreswar Swamiji (circa 1,000 A.D.), at Suthur in Nanjanagud Taluka of Mysore District. This Mutt has a history of some more than ten centuries. The edicts of old show that the rulers of ancient kingdoms and empires like Cholas, Gangas, Kadambas and Vijayanagar emperors showed great reverence for this Mutt. With changing times, the Mutt has extended, in addition to the religious role, its sphere of activities to the social and educational upliftment of the Veershaivas. Incidentally, other communities also are benefitted and one can find today students of all communities in the free boarding homes and educational institutions maintained by the Vidyapeeth.

The present head of the Mutt, Shri Shivarathreswar Swamiji was consecrated as head of the Suthur Mutt on May 18, 1902² and the onerous responsibility of looking after a big institution as this Mutt fell on the young shoulders of the Swamiji when His Holiness was only 18 years old. His Holiness did much to renovate the old temples of the Mutt and is very much revered by the people. He selected and appointed a successor-designate on February 24, 1928 and named him as Shri Shivarathri Rajendra Swamiji³. Shri Shivarathreshwar Swamiji had some elementary education under the guidance of H.H.Prabhuswami and had a great desire to study Sanskrit and Vedanta but the pre-occupation with the administration of the Mutt at a young age did not permit this. In addition, there were not many facilities for the study of such subjects within easy access in those days.

These factors made the Swamiji realise the need of Sanskrit

1. H.Gangadharan, Asheervad (Blessing), the J.S.S. Mahavidyapeeth Mysore, 1962, p.3.
2. M.G.Nanjundaradhya, Shivarathri Shivacharya (A Biography), the J.S.S. Mahavidyapeeth, 1961, p.216.
3. Ibid, p.219.

educational facilities and accordingly Swamiji persuaded his disciple Kyatanahalli Sahukar Siddalingaiah to open a Sanskrit Pathashala with attached lodge and boarding facilities. Thus arose Veershaiva K.S.Siddalingaiah Sanskrit Pathashala in 1933 in Mysore by a generous donation of Rs.50,000 by Shri Siddalingaiah. The successor-designate Swamiji studied Sanskrit in this very pathashala and passed the Sahitya and Vidwat examinations (1937) as well Vyakaran-Madhyama, Sahitya-Madyama and the Secondary School Leaving Certificate examination in English medium (1939). His Holiness Shivarathreswar Rajendra Swamiji is, thus, the first person to have studied English and through its study has acquired modern liberal ideas and the connected social and educational role of religious institutions. Recognising the role of the head of the Suttur Mutt in renovation of old temples and in providing facilities for Sanskrit education for the Veershaiva community, the Maharaja of Mysore, Krisnaraj Wodeyar the IV, presented royal honours to the Swamiji on the occasion of the Dussera celebrations of 1935.

Even before 1930, Shri Shivarathreshwar Swamiji was running free guest-houses for pilgrims and travellers. The idea of starting facilities for education and related services like maintaining free-boarding homes, occurred to the junior Swamiji when he first came to Mysore for higher studies in the Maharaja's Sanskrit College. Thus he received the blessings of the Senior Swamiji in his new endeavours of starting Sanskrit pathashala and the Gurukula. He had the benefit of both religious and secular instruction and had observed first hand the difficulties faced by students in maintaining themselves in the city of Mysore. Therefore, the Swamiji persuaded his class mates to help him start a free-boarding home for the benefit of students in the secular educational field. Thus a free-boarding home for 50-60 students was started in 1941 under the name of Jagadguru Shivarathreswar Vidyarthi Nilaya. As the provision of a single boarding home could not meet the ever increasing demand for such facilities, they started four such homes in Mysore and one each in Chamarajanagar, Nanjanagud, Tirumukudalu Narsipur and Sargur, and a few other places. During 1964-65, the Vidyapeeth was managing 13 hostles and orphanages, (of which 1 is specially meant for depressed class students), in various places of the Mysore District and in a few places of Hassan and Bangalore Districts. During that year, in all 3,000 students (1,200 in Mysore city alone) of all castes and creeds were provided lodge and boarding. The third precursor to the establishment of Mahavidyapeeth was the J.S.S. Gurukula (estd. 1952) about which we have already discussed in Section III (4) of the part II of the Report.

The J.S.S. Mahavidyapeetha Is Born: Though the genesis may be traced to the starting of Sanskrit pathashala in 1933, the Mahavidyapeetha may be said to have culminated with the starting of Shri Shivarathreswar High School, Mysore, in 1955 which was housed provisionally in the Sanskrit pathashala. When His Holiness was in search of new accommodation in 1958, H.H. the Maharaja of Mysore, Jaya-Chamaraj Wodeyar, highly appreciative of the efforts of the Swamiji, gave away his elephant stables for a nominal price and the same are now known as the J.S.S. Mahavidyapeeth, Mysore (registered in 1961).

Today the activities of the Mahavidyapeetha cover Mysore, Hassan and Bangalore Districts and the Vidyapeeth maintains in all 19 educational institutions -- one engineering college, one science college, eight high schools, two primary teacher-training college, one primary and one nursery school, four Sanskrit pathashalas and one Gurukula. These institutions are housed in the buildings of the Vidyapeeth; a few have been rented for the purpose and one building has been donated by K.S.Siddalingaiah. The following Table indicates the particulars of the institutions studied which are governed by the Vidyapeeth.

TABLE NO.3.
INSTITUTIONS, STUDENTS AND STAFF DURING
(1964 - 1965)

S.No.	Name of the Institution	Year of establishment	Teaching staff	Students
1.	Sri.Jayachamarajendra College of Engineering, Mysore	1963	21	200
2.	J.S.S. College of Science, Mysore	1964	12	57
3.	Sri Shivarathreshwar Higher Secondary School, Mysore	1955	19	556
4.	J.S.S. Higher Secondary School, Chamarajnagar	1957	14	358
5.	J.S.S. High School, Hullahalli	1961	6	123
6.	J.S.S. Girls High School, Mysore	1962	7	100
7.	J.S.S. High School, Terakanambi	1962	4	96
8.	Shri Shivarathreshwar Basic Training College for Men Mysore	1959	12	98
9.	Shri Shivarathreshwar Basic Training College, for Women, Mysore	1960	12	76
10.	J.S.S. Gurukula, Mysore	1952	--	30
11.	J.S.S. Primary School, Mysore	1962	5	162
12.	J.S.S. Nursery School, Mysore	1962	2	42
Total			114	1,898

The affairs of the Mahavidyapeeth are managed by a Managing Committee under the overall care of the Junior Swamiji consisting of the following:

1. Jagadguruji, Jr. Swamiji, Mysore
2. Sri Shivaprabhuswamigalavaru, Head of Kyathanhalli Branch of this Mutt.
3. Sri H.C. Basavanna, Secretary
4. Sri S.N. Prabhuswamy, B.A., B.L., Advocate, Mysore
5. Sri H. Gangadharan, M.A., B.L., Advocate, Mysore
6. Dr M. Siddalingaiah, M.A., B.T., Ph.D., Dip. Edn. (Columbia);
Founder Principal, University Teacher'
College, Mysore, Founder Director, State
Education Research Bureau, Bangalore
7. Sri Parashivamurthy, B.E., Superintending Engineer, Principal,
Jayachamarajandra College of Engineering,
Mysore (on deputation).

All the members of the committee and 3 members of the establishment staff of four (1 is a Brahmin) are Lingayats.

The figures for annual expenditure and income of the Mahavidyapeeth as well as for its property and assets can not be given in the Report as the same were not supplied by the Secretary of the Mahavidyapeeth inspite of our efforts to obtain them. However it may be guessed that the annual expenditure must be about Rs. 10,00,000. The expenses are met out of subscriptions and donations by philanthropic persons, income from the Mutt property and Government grants. (For the Engineering College alone, the donations during 1964-65 amounted to Rs. 2,96,283).

Notable visitors like the late Rajendra Prasad, Dr S. Radhakrishnan, H.H. the Maharaja of Mysore (one of the patrons of the Mahavidyapeeth) and His Holiness Jagadguru of Sringeri, among others, have highly appreciated the great work of the Mutt for the growth of education in Mysore.

PART - IV.

SUMMARY AND CONCLUSIONS WITH REFERENCES TO SIMILAR MATERIAL ON OTHER REGIONS

In the introductory Part of the Report we were concerned mainly with the theoretical aspects of the problem of the research. In Section I, we formulated the main problem of study: the correlation of religious or casteist feelings and educational institutions; determined the scope as ranging from pre-primary to the graduate levels of educational institutions in the three districts of Dharwar, Belgaum and Mysore in Mysore State; and dwelt upon the method and approach of the study. This Research Project may be viewed as a pilot study which may serve as a basis for a comprehensive future survey of the whole State.

Then followed, in Section II, a description of the composite areas of the new State of Mysore and the consequent diversity in the pattern of educational administration, facilities for education, respective roles of government and non-government agencies and the literacy picture.

Section III briefly delineated the evolution of governmental educational policy starting from the middle of the 19th century. The comprehensive role of government in educating an illiterate, traditional and predominantly rural society, as part of the total efforts at sponsored change through the Five-Year Plans, was also touched upon. The discussion then turned on the policy of the government vis-a-vis the private educational institutions. The predominant role of the private educational bodies, especially in secondary and higher educational fields, was clearly brought forth as having been made possible by various factors, such as the following: Christian missionary work as part of their evangelist mission; the effort of nationalist leaders in the freedom movement to start national educational institutions to rejuvenate the past heritage of India and to fight the servile mentality that was growing because of the educational system under the British regime; the special efforts of caste or religious organizations to help uplift educationally their community members in the general context of the non-Brahmin movement that swept South India in the first quarter of this century; the recent effective demand on the part the rural masses for the facilities of higher education and their own initiative in starting new institutions with a sense of local-patriotism and pride; and the opportunist manoeuvres of some persons with money and power to make profit by running educational institutions with a commercial purpose in view. These various types of educational efforts got invigorated partly because of the government grants-in-aid policy, stringent in the beginning and now liberal. The responsibility of administering

the numerous educational institutions is so onerous that the Government of Mysore intends to handover the administration of education to competent private or semi-government agencies and to rest content with only the duties of control and inspection of educational institutions and maintenance of standards.

During visits to the educational institutions, the offices of the private educational bodies and of the boarding-houses, the general grievance pointed out was that the grants are inadequate and need to be enhanced. Most of them confessed that the grants-in-aid policy is liberal and whatever deficit needs to be met by institutions themselves is hard to come by as it is very difficult to secure subscriptions and donations from middle class people because of rising costs of living. As for the rich people, it is said that though such donations result in tax relief, the very fact that a donation has been made makes the tax-collectors alert, and they start pestering the rich donors requiring them to declare higher incomes. A few heads of government institutions maintained that the position of private institutions is better in regard to the satisfaction of the needs of the institutions and in enforcement of discipline among staff members. They say that, as they are government-servants, they can at best report to the government about their needs and there the matter ends. Because of bureaucratic red-tapism, matters are usually delayed. But the case with private and semi-government agencies is different as prominent leaders interested in the institutions can directly approach the highest political or administrative authorities concerned and get the things done. The heads of government institutions say that usually such local support is not there for them, simply because the local people feel that the government ought to look after its own institutions. They also argue that the staff members are obedient to the head in private and semi-government agencies since they are controlled by local agency authority, while government servants do not feel so much the presence of the controlling authority as the heads can at best report any lapses to a far-off, impersonal big establishment. Even the rules of discipline and punishment are cumbersome, and lapses are hard to prove, so that immediate punishment becomes difficult.

Some views expressed by heads of private educational institutions which reveal the communal biases, real or imaginary, may be noted. Barring a few exceptions, most minority community informants hold that they are getting a raw deal at the hands of the administration especially in the area of discretionary powers, as the Government is composed mostly of majority communities. The heads of the institutions managed by majority communities complain that they have very few persons in key-posts of the administration (it

is alleged such posts are held traditionally by minority communities in this state) and so their interests are looked into only after the officers have attended to the needs of the institutions of their own communities. As this problem falls outside the scope of the problem on hand, we have nothing further to add. But it may be highly useful for the Department of Education to explore this problem area.

The inter-institutional relations among various educational institutions are far from satisfactory, though there are stray cases of coming together under different aegis, like district boards of headmasters in Bombay Karnataka area and the state level federation of secondary teachers. Whatever the form of co-operation, the stress now is more on problems of management, working conditions and pay-scales and less on academic collaboration. In this latter field of collaboration, the Regional College of Education, Mysore, is breaking new ground at the level of secondary education and the State Institute of Education is doing the same in the field of primary education.

Brahmin and Christian institutions mock at the efforts of the hitherto educationally backward communities to run educational institutions and hold these new entrants in the field of educational management as responsible for the falling standards of education. The non-Christian institutions view the Christian ones with suspicion as agencies of proselytization of the weaker sections of the society. The non-Brahmins hold the Brahmin institutions as the most communal and snobish. All these are again opinions, may be with some truth in them, but there is also a lot of exaggeration. There is inter-community competition in monopolizing the management of higher education but we feel that the Mysore State is not exceptional in this respect.

While praising the pioneering and predominant role of private managements of education in Kerala (the most literate state in India with 46.2% literacy according to the 1961 Census), Dr Samuel Mathai, Vice-Chancellor of Kerala University, feels that an element of a sense of isolation has set in the Kerala educational scene with the recent stress for local genius-finding and on regional needs "and there is an upsetting of the traditional relationships amongst the various castes and religious groups"¹. During the last hundred years, the churches of Kerala have come to occupy the most powerful position among the private agencies in the educational field. "Lately, the organizations of other communities too have taken to educational enterprise. The N.S.S. (Nair Service Society) and the S.N.D.P. (Sri Narayana Dharma Paripalana) Yogam have now

¹ Samuel Mathai, 'Education in Kerala' Illustrated Weekly of India (Accent on Kerala), September 12, 1965.

a large number of institutions under their aegis. So are a few Muslim agencies. At present out of 10,000 schools more than 7,000 belong to private agencies"¹. The N.S.S. was formerly meant for Nairs only but now it includes all Savarnas (Brahmins, Kshatriyas, Nairs and Namboodris) and it arose to check the over-bearing predominance of the church in education. The S.N.D.P. Yogam's genesis is also similar; it is controlled by the Ezhavas (toddy-tappers). The former is lead by the veteran politician and social worker Shri Mannath Padmanabhan and the latter by Shri R.Shankar. Mr Joseph Mundassery shows how this communal tussel has led to uneconomic competition in the educational enterprise. "Now the private agencies do not open schools in undeveloped areas but in developed area with unconcealed communal interest. The Church, the N.S.S. and the S.N.D.P. Yogam, the most outstanding private agencies in the field, represent three different communities. The drive for private schools has thus augmented the communal tussel and tension in this State"².

In a recent study of caste-organisations in the far-off northern city of Kanpur (Uttar Pradesh), it was found that most of the castes have formed associations for the benefit of their members and education forms the core-function of these organizations³.

Also considered in Section III was the yet inconclusive controversy of the provision of religious education in the educational institutions in the context of a secular state. The broad conclusion that emerged out of this discussion was that inspite of many commissions on the subject, the Government are still unsure as to how and in what manner they would provide such education. There is a subsidiary controversy on the very desirability of religious instruction itself. The general consensus appears to be broadly on these lines: there is a need for religious instruction for the younger generation, but India being a secular state, there are practical difficulties in providing such education in public and aided schools and colleges and hence, this responsibility must ^{be} borne by the respective communities themselves. There is a sizable minority view which holds that it is possible to provide a synthetic, non-denominational religious-cum-moral instruction based on the tenets of 'natural religion'.

The last area of governmental involvement in educational policy decisions that we discussed was the special relief and assistance to the under-privileged so as to uplift them educationally

1 and 2. Joseph Mundassery, 'Vested Interests in Schools' Illustrated Weekly of India (Accent on Kerala), September 19, 1965.

3. P.K.Nandi, 'A study of Caste Organizations in Kanpur' Man in India, Vol.45, January-March, 1965, pp.84-99.

to the general level. After a general description of the various facilities, criteria of award, and the financial provisions made under the Five Year Plans, the description turned to the crucial problems faced by the Mysore Government in determining and arriving at impersonal, objective criteria of backwardness. So far as the assistance to scheduled castes and scheduled tribes is concerned (the lists of these are prepared by the Central Government), the Government of Mysore did not face much opposition except a few protests that the benefits are too many and these should not be extended indefinitely. It was also shown that the financial assistance itself may fall short of the requisites of changing the down-trodden and neglected sections of the community. Hence the need of a many-pronged attack on this problem. It was really on the question of determining the 'other backward classes' in the State, that the Government had to face a chain of writ-petitions in the High Court of Mysore and the Supreme Court of India. The caste-organizations of different communities played not a small part in bringing pressure on the Government in getting their communities listed as backward, because of special benefits like reservation of seats in medical and technical colleges, and in government services. All along, the behaviour of caste or religious organizations has been consistent and pragmatic in safeguarding the group interests. In past times when the position a particular caste (or religious group) held in the social hierarchy determined its social status, privileges and prestige each community tried collectively to improve its position on the social ladder by claiming a superior position to the one it actually occupied. But, of late, there is a trend in the opposite direction -- a tendency to down-grade one's caste and a general clamour on the part of various communities for being included in the backward list so that the maximum facilities of modern education and employment in services can accrue to their members. Finally, the Government of Mysore has come to almost satisfactory criteria of determining backwardness on economic and occupational considerations.

The difficulties faced by the Mysore Government in determining a satisfactory basis acceptable to all sections of the society for the award of educational concessions and reservation of seats in medical ^{and} engineering colleges, and in government-service for the other backward castes, were many. In this case, Mysore was not alone; other states are still busy evolving acceptable criteria. Commenting on the proposal by Union Department of Social Security for providing pre-examination coaching of candidates belonging to the backward classes for the U.P.S.C. and other competitive examinations, The Times of India wrote an editorial branding the move as the creation of potential conditions capable of creating 'a new class'. It added that the move of separate facilities for the

under-privileged "would perpetuate the very discrimination it is hoped to abolish. ... It should be the Government's objective to banish backwardness and not make it attractive"¹.

G. Kumara Pillai Commission, Kerala

The selection of candidates for not merely the professional colleges and polytechnics but also for the Government arts and science college also had been governed by the communal reservation principle. Further, in case of the professional colleges and polytechnics there had been a territory reservation also. Thus for these colleges admissions were based on the communal-cum-territorial reservation. While delivering judgement on a writ - petition, the Kerala High Court had remarked on the desirability of entrusting the issue to a fact-finding enquiry body.

It was, thus, at the instance of the High Court that Mr R. Shankar's Government appointed a commission under the chairmanship of Shri Kumara Pillai, a retired High Court Judge, for the purpose with representatives of principal communities who had a stake in the issue. However, the Commission managed to produce a unanimous Report on an issue on which the various representatives had such violently conflicting interests.

"The public interest in this enquiry could be gauged by the fact that the Commission's questionnaire received a record number of 6,042 replies. In addition it examined 347 individuals and 93 memoranda. This kind of public response is considered to be phenomenal, though ... the Brahmin community, which is one of the victims of communal reservation, showed extraordinary indifference".²

Recommendations : The Commission has not recommended the abolition of the abnoxious system of communal reservation. It has, on the other hand, sought to perpetuate it for at least another ten years, however, with the qualification that this benefit to communities will be subject to the condition of candidate's family income being less than Rs.4,200 p.a. "While the introduction of this poverty test has been welcomed as wholesome, it is considered unfortunate that the Commission ... has thought it fit to shut its eyes to the poverty of the candidates belonging to the other Communities. It makes the extraordinary argument: 'we consider that in the present circumstances of the State, a wholesale classification of all persons below a certain economic level as socially backward is not justified'. To the many legitimate questions that arise from

1. The Times of India, May 31, 1965.

2. The Indian Express, (Bangalore Edition), March 17, 1966.

this, the Commission's report gives no answer. The Commission would only argue: 'Social backwardness, though to a considerable extent dependent on economic factors, depends also to a large extent in this State upon popular conceptions of the status of a caste or community' "1.

The Commission has cut down the reservation quota from 35% to 25% and enlarged the State-basis merit pool from 10% to 50%, which is a recognition of merit. The 25% of seats covered by communal reservation are to be distributed as follows: Ezhavas (the major backward community to which Mr R.Shankar belongs) - 9; Muslims - 8; Latin Catholics (other than Anglo-Indians) - 2; other backward Christians - 1; and other backward Hindus - 5. Another salient feature of the Report is the recommendation that the reservation-candidates should not get any special concession in the minimum marks for eligibility. (At present the minimum eligibility requirements are: 45% of marks for the backward candidates 50% for the advanced candidates).

The Commission, however, has done a great job considering the complexity and delicacy of its task, especially because of conflicting interests on an issue vital to all sections of the public. The very appointment of the Commission, it is held, was not voluntary on the part of Mr R.Shankar but the result of a court directive. The vexed question of communal reservation in educational institutions is to the fore again in caste-ridden Kerala, with the publication of the Commission's Report. The Ezhava community is strongly against the recommendations as they feel that their legitimate claims have not been properly recognized. The Nair Service Society has demanded the scrapping of the reservation system.

The Second Part of our Report was devoted to the analysis of the data collected in the course of the Survey. In section I, topics like the growth of educational institutions in the countryside and in the cities, the pattern of development over time and the probable reasons for the same, and different types of educational facilities may act both as a conservative force maintaining the status quo and as a progressive force making for change in the traditional society. The present study showed that out of a total of 142 secondary educational institutions, 27 are situated in places with a population of less than 10,000 indicating the percolation of secondary education to the rural parts. This is a

1. Ibid.

recent phenomenon and is bound to affect the rural social structure radically in due course. Education becomes one of the agencies of intended change processes. While modern education has become a means of 'sanskritization' for the backward communities, it is also serving as a means of 'westernization' for the higher castes. In a way, educational status is substituting caste as a determinant of social status and hierarchy. The higher castes who availed for themselves the benefits of a liberal education in British times (as a means of entry into government service) are today in a majority in the areas of technical and professional education because of their educational background and financial position to reap the fruits of a developing economy on its way to industrialization. The traditionally backward castes have come up in education but most of them are found in the field of liberal arts education, as it is considered comparatively easy and less expensive. In addition, higher qualifications in liberal education have been a model to emulate for the backward classes. The respective strength of students of different communities in liberal arts, science, technical, and medical colleges proves this point. For instance, in the city of Mysore, in the University Science College, there are more students belonging to advanced communities while the majority of students in the University arts college belong to backward communities. The advanced communities have a better competitive ability as compared to the backward ones and hence the need of reserving certain percentage of seats for the backward communities. It is relevant here to note the broad conclusions of a special study on rural literacy and education in 9 (4 U.P. and 5 Punjab) villages conducted at two points of time by Dr P.C.Joshi and Mr M.R.Rao. The study showed that the effective utilization of the opportunities created by the planners may not in all cases be realised, in fact, it may be impeded by several economic and non-economic factors.

"One of the important insights gained from these case studies is that, though the rate of progress of literacy and education ... is very slow, the picture of concentration of literacy and education among the upper and the dominant intermediate castes, so very characteristic of traditional rural society, is changing. The number and percentage of literates and the educated especially among the lower and scheduled castes, is on the increase and an educated elite is in the process of formation among these hitherto illiterate castes. This process, however, is characterised by great unevenness in different villages. In the educational ladder the distance between high castes on the one hand and the lower castes on the other is still very wide.

"Secondly, inspite of the initial advantage which the upper castes enjoy because of their superior social and economic position, progress in education is taking place at an uneven pace among persons within the upper and dominant intermediate castes on account of economic disparities among them.

"Thirdly, ... , the economic factor appears to be of increasing importance in determining educational progress among persons within the same caste as well as among those belonging to different castes. Consequently, for further progress of education in breadth and depth, acceleration of the tempo of economic progress embracing the majority of persons within each caste group has to accompany efforts at expanding educational opportunities. In the absense of this, education may only promote the elite-mass hiatus in different degrees within each caste-group"¹.

In his study of rural leadership in Maharashtra, based on the study of replies received to his questionnaire from 306 (of a total of 418) elected office-bearers of zila parishads, panchayat-samitis and a few gram-panchayats, Dr V.M.Sirsikar found that Marathas are 'heavily over represented' on these bodies replacing the traditional leadership of Brahmins, and that education has become a matter of immediate concern for these 'rural elite'. "Another interesting revelation of the survey is the significant change in social values. For instance, against only 31.7% of the panchayat officials being connected with temple or such other religious activities in their respective areas, 66.7% are found to be intimately connected with educational institutions"².

The present study gives certain insights into the new tendencies in the characteristics of the caste system. While the usual understanding was that caste is prominent in the still traditional rural society, we found that, with reference to the educational field, caste is more prominent in urban areas. Because of the presence of sizable populations of various communities, and communal competition in the monopoly of education, the representation of particular castes or religions in respective institutions (on management, staff and among students) is greater in urban centres.

While analysing the 'types of managements, it was noticed that of the total of 210 educational institutions studied, 156 are managed by private managements which can be easily categorised as

1. P.C.Joshi and M.R.Rao, 'Changes in Literacy and Education' (study of villages in U.P. and Punjab), The Economic Weekly, July 3, 1965, p.1061.
2. The Times of India, (Maharashtra Newsletter), February 10, 1965.

belonging to one community or the other. While appreciating what private agencies have so far done for the cause of education, we have also to consider certain undesirable practices of these agencies and one such practice is their tendency towards the increasing 'in-group' feeling and favouritism in the matter of employment and admissions of students. The survey also revealed that there are only three communities—Lingayat, Brahmin and Christian in that order -- which are leading the rest of the communities in the educational field, right up to the collegiate level. The Muslims have just made a small beginning in starting collegiate institutions.

The main objective of the study—an inquiry into the nature of correlation between communal loyalty and educational institutions—was discussed in section II. It was found that there is a positive correlation, in the case of major communities or sizable minority communities, between the caste (or religion) of the majority of the members of the management and the caste (or religion) of the staff and students. In the case of minority communities we found that there is at least a majority of their own representatives on the management bodies of their institutions. The degree of such representation among the above three components of the educational institutions vary according to the community studied, the locale of the institutions, the size of populations in the locality, and so on, but the basic fact that a communal bias exists is proved beyond any doubt. The officers of the State Education Department told us, during our discussions with them, that the fact of the communal character of private educational institutions was known to the Government. However, they could not interfere in this field as there were no provisions which would enable them to act. Moreover, the Constitution permits private bodies to open educational institutions, and it was, therefore, only to be expected that a communal bias would creep into such institutions. Hence only informed public opinion can be of any avail in this problem area.

Being concerned over the present-day maladministration and malpractices of private educational institutions in Maharashtra, Mr D.H.Sahasrabudhe feels that "Gresham's Law has set in and bad managements are fast driving out the good ones. ... This has caused untold harm to the cause of education. Therefore, rethinking on the agency of private managements for running educational institutions has become most imperative". As an alternative to the many private bodies, Mr Sahasrabudhe advocates for the creation of an autonomous corporation-type of machinery. "Since the interests of the private managements are not unmixcd, we must immediately create an agency which will work with complete dis-interestedness. Therefore, I would suggest the creation of educational corporations

at appropriate levels-primary, secondary, and collegiate and for a district or a region to run all educational institutions at that particular level in that area". He argues that such an arrangement will reduce to a minimum the mistakes and disadvantages of both government-departmental management as well as that of the private bodies. He does not expect, however, from such an innovation an ideal system but definitely a better alternative. "In describing the likely benefits, I have said that the evils will be minimized because it can be argued that even the members of corporations are likely to be partial. While agreeing that the evil of partiality will vanish only in proportion to improvement in our character in general, it can be safely asserted that partiality of treatment meted out by small group of corporation members will certainly be of far less consequence than partiality by 2,000 and more members of private managements now controlling hundreds of educational institutions. By handing over all educational institutions in a given region to one education corporation, uniformity of rules, procedures and practices will be assured. This in itself will be a gain of great significance for revitalising education"¹. While this novel plan sounds very plausible in administrative aspects, the scheme makes an implicit assumption that the corporations will be self-sufficient in finance, with fees and government-grants as their income. Today, there are many educational institutions which meet part of their expenses from subscriptions and donations wherein, besides philanthropy, caste or religious considerations play a definite role. Some of these may be even run on un-economic lines. Even if the corporations manage institutions economically, there will still be a need for private contributions, without which it is highly unlikely that they will be as successful as private managements.

Section III of Part II referred to the analysis of data on subjects like the different types of income of semi-governmental and private agencies of education, student facilities like hostels and/or boarding houses, scholarships and freeships, and special institutions which cater to the needs of religious education among different communities.

It was noticed that fee-income, government grants, and the contribution by the managements themselves form the major sources of income. It was also noted that though private contributions form a very small proportion of the total financial resources of these institutions, these contributions are meaningful for more than one reason. They inculcate a sense of responsibility among the managements in handling their financial affairs, as also a

¹D.H.Sahasrabudhe, 'Rethinking on Education' The Times of India, January 30, 1966, p.10.

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sense of true belonging to the institutions; at the same time a feeling of satisfaction exists among the members and donors that they are contributing, primarily, for the benefit of their own people. It is highly unlikely that citizens will be ready to pay money for the educational cause to an agency which will be free of all communal ties, impersonal and remote.

In the case of student facilities, such as board and lodging, and financial assistance (freeships, scholarships and prizes) -- (all these are very important for the effective utilization of increasing educational facilities created), it was pointed out that in the beginning such facilities offered by private sources were mostly communal in character but because of modernization and urbanization there is a gradual secularizing trend in bestowing such benefits, though a few agencies still tend to indulge in communal favouritism. If used with correct perspective, these means can go a long way in breaking down the communal barriers among the students in their formative years.

In a study of changing patterns of caste organisations, Mr V.A. Sangave shows how caste organizations in Kolhapur city have reasserted their position of importance by changing their activities through the creation of new agencies on democratic lines to guide and control these activities. Out of 17 castes enumerated in a previous socio-economic survey, Mr Sangave studied 10 Hindu castes. He found that the new functions, in most cases, related to educational assistance and the opening of free boarding houses for one's own caste-people and the boarding houses serve also as centres of multifarious social activities of the castes.¹ Hence these boarding houses act as reinforcing agencies of caste consciousness among the students only to endanger what little secular orientation had been received in school and college.

With reference to the communal character of hostels and boardings, the then Mysore State Social Welfare Minister, Mrs Yashodharamma Dasappa made a statement on March 26, 1965, in the State Assembly that communal and casteist hostels and boarding houses catering to the needs of their students will be forced to close down unless they ^{throw} them open to all castes and the Government will make efforts to open as many hostels and boarding houses as possible, and these will be open to all castes². The statement, though welcome in principle, would have been, if implemented, full of unforeseen consequences. Because of the Government directive, the

1. Vilas A. Sangave, 'Changing Pattern of Caste Organization in Kolhapur city, Sociological Bulletin Vol. XI. March-September 1962, pp. 36-61.

2. Samyukta Karnataka (Kannada Daily), March 27, 1965.

progressive agencies may throw open their hostels and boarding houses, but there may be quite a few orthodox ones who may prefer to close down. In the latter event, the poorer sections of such communities who can now avail of the benefit, would have to go without it. However, no such action has been taken so far by the Government.

With reference to the provision of religious instruction, we described, in brief, 5 case studies, one Government, one Brahmin, two Lingayat and one Christian institution for the purposes of comparison.

Part III of the Report was entirely devoted to detailed case studies of 5 private educational bodies as examples of what has been and is being done by various castes and religious communities in this part of the country in the field of education. We found that the original inspiration and initiative were motivated by different factors though today all of them cater to the general need of secular education. Some of them are well-off financially and have grown up into a State of maturity, while others are handicapped by the paucity of finances and also face innumerable difficulties of entrepreneurship and administration. Some of them may die out but many more are coming up.

We may, therefore, conclude by observing that private educational institutions have been like a double-edged weapon. On the one hand they have been a tremendous progressive force by providing education and related facilities. Without their activities the picture of education in Mysore State would have been deplorable and bleak. At the same time, however, these bodies generally have been parochial and communal in their outlook. So far the good they have done would seem to far outweigh the harm they have done. But we have to-day reached a stage when what was good enough in the past (when the boon of literacy and education was a Boon no matter from whom it came) may no longer be so. This is the conclusion we must ponder.

Appendix I.
SOCIOLOGICAL SURVEY OF EDUCATIONAL INSTITUTIONS
IN MYSORE STATE

Research Project sponsored by National Council of Educational Research
and Training New Delhi)

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INTERVIEW SCHEDULE - I.

1. Name of the Institution and Address
2. Year of establishment
3. Level of Education provided
4. Specialization
5. Type of Management: (Names of Governing body-Members)
their profession, community or caste.
 - (a) Government
 - (b) Municipal
 - (c) District Board
 - (d) District School Board
 - (e) Panchayat
 - (f) Taluka Board
 - (g) Private
6. If private, Name of the parent-body
7. Nature of the body (Hindu, Muslim, Christian, Jain etc.)
8. Other activities of the body like:
 - (a) Hostels
 - (b) Free Boarding
 - (c) Endowment scholarships
 - (d) Endowment prizes etc.
9. Other institutions run by the body (get copies of constitution,
annual reports and statement of accounts etc. if available).
10. Sources of finance:
 - (A) a. Fees
 - b. Government grants
 - c. Contribution by the management

(B) i. Expenditure on scholarships and freeships from the funds of the institutions.

ii. Number and amount of scholarships and freeships given by Government, State and Central.

11. Names of Staff-members and their socio-economic background:

(a) Pay Scales

(b) Religion and Caste

12. Recruitment procedure (Reservations if any) Selection, Retention and Promotion.

13. Number of students on Roll during _____ (Castewise)

1963 to 1964				1964 to 1965		
Boys	Girls	Total		Boys	Girls	Total
Advanced						
Backward						
More backward classes						
Scheduled caste						
Scheduled Tribe						
Total						
Rural						
Urban						
Outsiders						

14. Your opinion regarding:

(a) Government Policy on education and facilities provided to your institutions.

b) Public co-operation

c) Inter institutional relationship

15. Miscellaneous:

a. School buildings, Own/Rented/Donated/Rent Free.

b. Whether School/College has a playground/Gymnasium, Theatres etc. whether it is used for additional purposes like R.S.D., R.S.S. or village protection force etc.)

c. Whether there is a library, if yes, any donated books and by whom.

d. Discretionary local holidays observed in the institution.

e. Any facility of festival advance.

f. Guests invited to address on Social Occasions.

g. Name the places to which students were taken for trips and excursions

h. Unions and Associations in the institution.

Appendix II.
 SOCIOLOGICAL SURVEY OF EDUCATIONAL INSTITUTIONS
 IN MYSORE STATE

(A Research Project sponsored by National Council of
 Educational Research & Training New Delhi.)

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INTERVIEW SCHEDULE -II.

- 1) Name of the educational society or Trust.
- 2) Year of establishment.
- 3) Name of the sponsoring agency.
- 4) Objectives of the society.
- 5) Pioneers and notable personalities who had worked in the society.
- 6) No. and Names of governing body members of the society, their profession and religion or caste.
- 7) Area of operation and the names of educational institutions run by the society.
- 8) Other activities of the society in relation to education like - (a) Hostels (b) Free-boardings (c) Scholarships (d) Prizes.
- 9) Sources of finance of the society.
 (a) Contribution by sponsoring agency (b) Contributions and donations by individual members (c) Government Grants.
- 10) Names of staff members, their pay scales, religion and caste.
- 11) Recruitment procedure - Selection, retention and promotion.
- 12) (a) Buildings for society's educational institutions, Own/Rented/Donated.
 (b) Facilities for the provision of religious education in the institutions run by the society.
 (c) Discretionary Holidays observed in the institutions.
 (d) Please name the guests/dignitaries invited to address the society on special occasions.
- 13) Your opinion regarding:
 (a) Government's educational policy : Any suggestions?
 (b) Public cooperation.
 (c) Inter-societal relations.

Appendix - III.

LIST OF SOCIALLY AND EDUCATIONALLY BACKWARD CLASSES FOR PURPOSES OF ARTICLE 15(4) OF THE CONSTITUTION

(A) Backward

- | | |
|---|---|
| 1) Akkasale | 39) Kelashi (Nasyi, Nadig) |
| 2) Attevokkal (Gramavokkal
Halakkivakkal, Karovokkal
Kunchavokkal, Kuduvokkal). | 40) Koshti |
| 3) Ausala | 41) Kshowrad (Kshowrik) |
| 4) Ayiri | 42) Kunchatiga |
| 5) Bade (Badiga, Badagi, Chaptegara,
Vadhai) | 43) Labbe |
| 6) Balegara (Bale-Banajiga, Setty
Banajiga) | 44) Lohar |
| 7) Baliya | 45) Mahandra |
| 8) Banajiga | 46) Mahratta (Non-Brahmin) |
| 9) Bandari (Mangala) | 47) Mapilla (Mopla) |
| 10) Battal (Burud) | 48) Meda, Medig, Medar, Medari
(Myadava and Medarlu) |
| 11) Bhogam (Patradavaru) | 49) Muslim |
| 12) Bilimagga | 50) Nadava (Nadavaru, Uppinadava) |
| 13) Chapparband | 51) Nagalik (Banagara) |
| 14) Charodi | 52) Namadharigowda |
| 15) Chitrager | 53) Nayinda (Napitha, Navaliga,
Nayanja, Nayanda, Nayindaru) |
| 16) Devanga (Winkar) | 54) Neygi (Nekar, Kuruhinasetty) |
| 17) Dudekula | 55) Odigagowda |
| 18) Erakala | 56) Padmasale (Sale, Saliya,
Swakulasali) |
| 19) Chisadi | 57) Panlor |
| 20) Goniga (Sadusetty) | 58) Parol Madivala (Pariyala) |
| 21) Gowda | 59) Patkar (Pattegar, Pattasale,
Sargeru) |
| 22) Gowriga | 60) Pattar |
| 23) Gudigara | 61) Perike |
| 24) Hajam (Hajama) | 62) Pendara |
| 25) Hallikar Vokkaliga | 63) Pinjary |
| 26) Hatgar | 64) Quasab (Quasai, Quaraishi,
Katharga) |
| 27) Hulgar | 65) Raddi (Reddi) |
| 28) Jada (Jandra) | 66) Rangari (Rangarey) |
| 29) Jamkhana | 67) Sangtarash |
| 30) Julahi | 68) Saniyar |
| 31) Kaikadi | 69) Seniga |
| 32) Kaikolan | 70) Sonar (Sunar, Sonegar,
Daivajna) |
| 33) Kammara (Kammari) | 71) Sutar |
| 34) Kamsal (Kumasla) | 72) Tambat (Tambatga) |
| 35) Kanchera (Kanchugara) | 73) Telaga Banajiga |
| 36) Katari | 74) Togata |
| 37) Kattari (Khatari) | 75) Vadla |
| 38) Kasban | 76) Vanee (Harisetty) |

- 77) Vaishnavasetty Banajiga
- 78) Viswakarma (Panchala)
- 79) Vokkaliga including Bhunts
- 80) Lingayat, Veerashiva
- 81) Ganiga, Goundla, Teli

(B) More Backward

- 1) Adavigolla
- 2) Advincher
- 3) Agasa
- 4) Ambig (Ambiga)
- 5) Anubaru (Hanabar)
- 6) Arer (Are marati)
- 7) Asthan Golla
- 8) Athari
- 9) Bagri (Baori)
- 10) Bajenia
- 11) Balasanthosi
- 12) Bandi (Devli, Padiyar)
- 13) Banijara (Banjari)
- 14) Barkar
- 15) Bazigar
- 16) Beda (Bedar, Berad, Bender, Betegar)
- 17) Beldar (Sagar)
- 18) Beria
- 19) Bestha (Besthar)
- 20) Bhat (Kanjar Bhat)
- 21) Bhatraju
- 22) Bhampta (Ghantichore)
- 23) Bharadi
- 24) Bhoi (Bovi, Boya, Boyi)
- 25) Bhovi
- 26) Billava (Malayali Billava)
- 27) Budubuduke (Budubudukala)
- 28) Bukkitgar
- 29) Byragi (Bava, Bavani)
- 30) Chakala (Sakala)
- 31) Chitrakathi
- 32) Daelji (Harikanthra, Gaabit)
- 33) Dasa (Desari)
- 34) Davari
- 35) Deevar (Namadhari, Halepaik)
- 36) Devadasi (Natuva)
- 37) Devadiga (Moili, Kottari, Paudara, Tamali Gorau)
- 38) Dharmaraja Kapu
- 39) Doga
- 40) Dombra (Dommara, Dombri, Vadi)
- 41) Dombidasa
- 42) Ediga (Idiga, Eliga)
- 43) Galadakonkani
- 44) Gamalla
- 45) Gangakula (Gangamatha, Gangaputra, Cowrinmatha)
- 46) Gangethinavaru
- 47) Ganika (Kalavanthula, Jatigar, Sani)
- 48) Garudi (Garudiga, Modiga, Modikar)
- 49) Gatti
- 50) Gavaliga (Gopala, Golla)
- 51) Gavandhi (Gavadi)
- 52) Gondaliga (Gondali)
- 53) Goondla (Goundala)
- 54) Goundi
- 55) Go
- 56) Gosavi (Gosayi)
- 57) Guzar
- 58) Gunaji (Gadaru)
- 59) Halumatha (Adlyan, Dhanagar)
- 60) Haranshikari (Chigari-betgar, Nirshikari, Vaghri)
- 61) Hegde
- 62) Helov (Helova)
- 63) Hooga (Phulari, Phumali, Gaur)
- 64) Ilgar (Kalal)
- 65) Jatti (Jetty)
- 66) Jingar
- 67) Jogi (Jegar)
- 68) Jogtir
- 69) Kabbaligar (Kabbili, Koli, Kabbera, Kahar, Kharvi)
- 70) Kalkutiga
- 71) Kanigar
- 72) Kalanadiar
- 73) Koleri
- 74) Kolhati (Kolhatgi Kholkari)
- 75) Komarpaik (Komarpant)
- 76) Korava (Koracha, Korma)
- 77) Koteyar

- | | |
|--|------------------------------------|
| 78) Kudbi (Kunbi) | 123) Thigala (Vahnikula, Agnikula) |
| 79) Kulala | 124) Tirmali (Kashikapadi) |
| 80) Kumbara (Kumbara, Kumbhar, Kummara, Kusavan) | 125) Thoreya |
| 81) Kurub (Kuruba, Bharwad, Kurumban) | 126) Thulleru |
| 82) Ladaru | 127) Uppara (Uppaliga) |
| 83) Damani (Lambani, Lambadi) | 128) Vaidu |
| 84) Macchi | 129) Vajanthri (Bajanthri) |
| 85) Male | 130) Valmiki (Valmikumakkal) |
| 86) Malli (Palli) | 131) Veeramusti (Veer) |
| 87) Manigar | 132) Vanihari |
| 88) Meengar | 133) Yadav (Yadava) |
| 89) Maraven | 134) Panji |
| 90) Mogaveera (Moger) | 135) Katuga |
| 91) Moolya | |
| 92) Muniyani | (C) <u>Scheduled Castes</u> |
| 93) Munnur Kapu (Mannur) | 1. (Ex-Bombay Karnatak) |
| 94) Muthrasi | 1) Ager |
| 95) Nandivale | 2) Asodi |
| 96) Nayak (Naik) | 3) Bakad |
| 97) Naikmakalu (Naikwadi) | 4) Bhambi |
| 98) Odde (Vadder, Vodda, Waddar) | 5) Bhangi |
| 99) Padthi | 6) Chakravadya-Dasar |
| 100) Palayaga | 7) Chalvadi |
| 101) Pangul | 8) Chambar or Mochigar or Samagar |
| 102) Parit | 9) Chenna Dasaru |
| 103) Parivar | 10) Chuhar or Chuhra |
| 104) Parivar-Bhunt | 11) Dakaleru |
| 105) Phage | 12) Dhegumegu |
| 106) Phagei, (Pagi) | 13) Dhor |
| 107) Phasechar | 14) Garoda |
| 108) Pachevar | 15) Halier |
| 109) Rajaka | 16) Halsar or Haslar or Halsava |
| 110) Rajapur (Balavalikar) | 17) Holaya or Garode |
| 111) Rawat | 18) Kolcha or Kolgha |
| 112) Sarania | 19) Lingader |
| 113) Shastri Golla | 20) Machigar |
| 114) Sheregar | 21) Madig or Mang |
| 115) Siddi | 22) Mahar |
| 116) Sikkaligar | 23) Mhyavanshi |
| 117) Sillekyaatha | 24) Mangarudi |
| 118) Siviya | 25) Meghval or Menghwar |
| 119) Sudugaduidda | 26) Mini Madig |
| 120) Sukali (Sugali) | 27) Mukri |
| 121) Talwar | 28) Nadia |
| 122) Tamboli | 29) Rohit |
| | 30) Shenva or Shindhaya |
| | 31) Shingdav or shingadya |

- 32) Sochi
- 33) Timali
- 34) Turi
- 35) Vankar
- 36) Vitholia

2. (Ex-Madras Karnatak)

- 1) Adi Andhra
- 2) Adi Dravida
- 3) Adi Karnatak
- 4) Ajila
- 5) Arunthathiyar
- 6) Baira
- 7) Bakuda
- 8) Bandi
- 9) Bariki
- 10) Bavuri
- 11) Bellara
- 12) Byagari
- 13) Chachati
- 14) Chakkiliyan
- 15) Chalavadi
- 16) Chamar
- 17) Chandala
- 18) Cheruman
- 19) Dandasi
- 20) Devendrakulathan
- 21) Dom or Dombara, Paidi Pano
- 22) Chasi or Haddi, Relli Sachandi
- 23) Godagali
- 24) Godari
- 25) Godda
- 26) Gosangi
- 27) Hasla
- 28) Holey
- 29) Jaggali
- 30) Jambuvalu
- 31) Kadan
- 32) Kalladi
- 33) Kankkan
- 34) Karimpalan
- 35) Codalo
- 36) Koosa
- 37) Koraga
- 38) Kuravan

- 39) Kurichchan
- 40) Madari
- 41) Madiga
- 42) Maila
- 43) Mala (including Agency Mala)
- 44) Mala Dasu
- 45) Malasar
- 46) Matangi
- 47) Mavilan
- 48) Moger
- 49) Muchi
- 50) Mundala
- 51) Nalakeyava
- 52) Nayadi
- 53) Pagadai
- 54) Poinda
- 55) Paky
- 56) Pallam
- 57) Pambada
- 58) Pamidi
- 59) Pannan
- 60) Panchama
- 61) Pannandi
- 62) Paraiyan
- 63) Paravan
- 64) Pulayan
- 65) Puthiraivannan
- 66) Raneyar
- 67) Samagara
- 68) Samban
- 69) Sapari
- 70) Semman
- 71) Toti
- 72) Tiruvalluvar
- 73) Valluvan

3. (Ex-Hyderabad Karnatak)

- 1) Anamuk
- 2) Aray (Mala)
- 3) Arwa (Mala)
- 4) Beda (Budga, Jangam)
- 5) Bindla
- 6) Byagara
- 7) Chalavadi
- 8) Chambhar
- 9) Dakkal (Dokkalwar)

- | | |
|-----------------------------------|---|
| 10) Dhor | (D) <u>Scheduled Tribes</u> |
| 11) Ellamalwar (Yellammalawandlu) | 1. (Ex-Bombay Karnatak) |
| 12) Holeyā | 1) Barda |
| 13) Holeyā Dasari | 2) Bavacha |
| 14) Kolupulvandlu | 3) Bhil, including Bhagulia, Bhil, Garasia, Dholi Bhil, Dhungri Bhil, Dungri Gerasia, Mawasi Bhil, Raval Bhil and Tadvi Bhil. |
| 15) Madiga | 4) Chodra |
| 16) Mahar | 5) Dhanka |
| 17) Mala | 6) Dhodia |
| 18) Mala Dasari | 7) Dubla |
| 19) Mala Hannai | 8) Gamit or Gamta |
| 20) Malajangam | 9) Gond |
| 21) Mala Masti | 10) Kathodi or Katkari |
| 22) Mala Sale (Netkani) | 11) Konkna |
| 23) Malasanyasi | 12) Koli Dhor |
| 24) Mang | 13) Koli Mahadar |
| 25) Mang Garodi | 14) Mavach |
| 26) Manne | 15) Naikda or Nayak |
| 27) Mashti | 16) Pardhi, including Advichincher and Phanse, Pardhi |
| 28) Mehtar | 17) Patejia |
| 29) Mitha Ayyalvar | 18) Pomla |
| 30) Mochi | 19) Powara |
| 31) Samagara | 20) Rathawa |
| 32) Sindholu (Chindollu) | 21) Thakur |
| 4. (Ex-Mysore) | 22) Valvai |
| 1) Adidravida | 23) Varli |
| 2) Adi Karnatak | 24) Vasava |
| 3) Banjara or Lambani | 2. (Ex-Madras Karnatak) |
| 4) Bhovi | 1) Aranadan |
| 5) Korachar | 2) Bagata |
| 6) Korama | 3) Bhottadas (Bode, Bhottada, Muria Bhottada and Sane Bottada) |
| 5. (Coorg) | 4) Bhumiss (Bhuri, Bhumia and Boda Bhumis) |
| 1) Adi Dravida | 5) Chenchu |
| 2) Adi Karnatak | 6) Gadabas (Boda Gadaba, Cerllam Gadala, Franji Gadaba, Jodia Gadaba, Olaro Gadaba, Pangi Gadaba and Paranga Gadaba) |
| 3) Adiya | 7) Gondi (Modyu, Gond and Raja Gond) |
| 4) Balagai | 8) Goudus (Bato, Bhirithya, Dudhekouria, Hato, Jatake and Joria) |
| 5) Holeyā | |
| 6) Madiga | |
| 7) Muchi | |
| 8) Mundala | |
| 9) Panchama | |
| 10) Paraya | |
| 11) Samagara | |

9) Kossalya Goudus (Chittigoudus, Dangayath Goudus, Doddu Kamariya, Dudu Kamare, Ladiya Goudus and Pullosariya Goudus)

10) Magatha Goudus (Berma Goudu, Boodo Magatha, Dongyath Goudu, Ladya Goudu, Ponna Magatha and Sana Nagatha)

11) Holva

12) Jadapus

13) Jatapus

14) Kammara

15) Kattunayakan

16) Kattis (Khatti, Kommarao and Lohara)

17) Kodu

18) Kommar

3. (Ex-Hyderabad Karnatak)

1) Audh

2) Bhil

3) Chenchu or Chenchwar

4) Gond (including Naik Pod and Rajgond)

5) Hill Reddis

6) Kolum (including Mannervarlu)

7) Koya (including Bhine Koya and Rajkoya)

8) Pardhan

9) Thoti

Ex-Mysore

1) Hasalaru

2) Iruliga

3) Jenu Kuruba

4) Kadu Kuruba

5) Maleru

6) Soligaru

19) Konda Dhoras

20) Konda Kapus

21) Kondareddis

22) Kondhs (Desaya Kondhs, Dongra Kondhs, Kuttiya Kondhs, Tikira Kondhs and Yenty Kondhs)

23) Kota

24) Kotia Bartika, (Bentho, Oriya, Dhulia or Dulia, Holva Paiko, Putiya, Sanrona and Sidho Paiko)

25) Koya or Goud with its Sub-sects [Raja or Rasha Koyas, Lingadhari Koyas (Ordinary) and Kottu Koyas]

26) Kudiya

27) Kurumans

28) Manna Dhora

29) Maune

30) Mukha Dhora (Nooka Dhora)

31) Muria

32) Paigarapu

33) Palasi

34) Paniyan

35) Porjas (Bodo Bonda, Daruva, Didua Jodia, Mundili, Pengu, Pydi and Saliya)

36) Reddi Dhoras

37) Savaras (Kapu Savaras, Khutto Savaras and Maliya Savaras)

38) Sholaga

39) Toda

5. Coorg

1) Korama

2) Kudya

3) Kuruba

4) Maratha

5) Meda

6) Yerava

Appendix IV.
BOARDING HOMES IN DHARWAR, HULBI, AND MYSORE

D H A R W A R

- 1) District Backward Class Hostel
- 2) Backward Class Girl's Hostel
- 3) Government Hostel for Scheduled Caste Girls
- 4) Government Military Boys' Hostel
- 5) Sarvodaya Backward Class Hostel for Boys
- 6) Akka Mahadevi Free Boarding for Girls (Lingayat)
- 7) Murugha Rajendra Prasad Nilaya (Lingayat)
- 8) Adarsha Vidyarthi Nilaya (Brahmin)
- 9) Brahmin Vidyarthi Nilaya (" ")
- 10) Pralhada Vidyarthi Nilaya (" ")
- 11) Sri Sahu Chhatrapathi Maratha Boarding
(Maratha Vidya Prasarak Mandal)
- 12) Sayi Balakashrama

H U B L I

- 13) Scheduled Caste Boys, Technical Hostel
- 14) Denotified Tribes Girls Hostel
- 15) Denotified Tribes Boys Hostel
- 16) Government Backward Class Hostel
- 17) Vidyadana Uchita Prasada Nilaya
- 18) Shri Siddarameshwara Prasad Nilaya (Lingayat)
- 19) Shri Ambigara Chowdayya Hostel for Boys (Gangamat)
- 20) Kalidasa Free Boarding Home for Boys (Kuruba)
- 21) Rudrakshimath (Lingayat)
- 22) Hooli Sangameshwara Hostel (Lingayat)
- 23) Jaina Boarding
- 24) Lingaraj Boarding (Lingayat)

M Y S O R E

- 25) Jaina Boarding House, Viceroy road
- 26) Sharadhaniketan Hostel
- 27) Kabbahalli Hostel
- 28) Mannar Krishnasetty Hostel
- 29) Central Adikarantaka Institute
- 30) Anathalaya (Brahmin)
- 31) New Muslim Hostel
- 32) Bettadapura Hostel (Lingayat)
- 33) Wesly Mission Orphanage
- 34) Jaina Boarding Home
- 35) Hayagreeva Vidyarthinilaya, Viceroy Road (Brahmin)
- 36) Kunchitagara Hostel, Alamma's Choultry

- 37) Mandyam Vidyarathinilaya, Ramavilasa, Agrahar
- 38) Vokkaligara Hostel
- 39) Vokkaligara Anathalaya
- 40) Veershaiva Anathalaya
- 41) Muslim Girls' Orphanage
- 42) Hardwicke College Boarding Home
- 43) Government Training College, Adikarnataka Hostel
- 44) Adikarnataka Girls' Boarding Home
- 45) Adikarnatak Hostel
- 46) Uppara Hostel
- 47) Ramakrishna Student Home, Yadavagiri
- 48) V.Narayana Rao's Hostel
- 49) Government Training College, Hindu Hostel
- 50) Hombale Rangaiah's Hostel
- 51) Veerabhadra Mudaliar Hostel
- 52) Taralabalu Veerashiva Hostel (Gurukar Byranna's Hostel)
- 53) Shivarathrishwara Tree Boarding
- 54) Chamudeswari Hostel
- 55) Lingoji Rama Rao Uttarkar Hostel (Maratha)
- 56) Father Audiau, (Depressed Class Hostel)
- 57) Siddappa's Hostel
- 58) Akhila Bharat Madhva Hostel (Brahmin)
- 59) Convent Orphanage
- 60) Wesley Hostel, Methodist Mission
- 61) Banajigara Hostel
- 62) Nayak Hostel
- 63) Kowshik Sankethi Hostel
- 64) St. Philomina's Women's Hostel
- 65) Vyshnava Hostel
- 66) A.K.University Hostel
- 67) Kannikaparameswari Anathalaya
- 68) Veerashaiva Sajjana Hostel
- 69) Namadhari Gowda's Hostel (Vokkaliga)
- 70) Sharda Vidyarthi Nilaya (Brahmin)
- 71) Harijan Hostel
- 72) Akhila Bharata Madhva Hostel
- 81) St. Mary Carmell Convent
- 82) Kurubara Hostel
- 83) Ambale Annaiah Pandit Municipal free Hostel